



GEORGE THORNBURGH

MASONIC MONITOR

OF THE DEGREES OF

Entered Apprentice, Fellow Craft and Master Mason

TOGETHER WITH THE

Ceremony of Installation, Laying Corner Stones, Dedications, Masonic Burial, Etc.

BY

GEORGE THORNBURGH

P. G. M., and Custodian of the Secret Work

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LITTLE ROCK, ARK.

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ORDER OF BUSINESS.

At stated communications:

First. Reading the minutes.

Second. Considering unfinished business.

Third. Receiving and referring petitions.

Fourth. Receiving report of committees.

Fifth. Balloting for candidates.

Sixth. Receiving and considering resolutions.

Seventh. Conferring degrees.

At called meetings no business should be taken up except that for which the meeting was called.

The 24th of June and 27th of December are regular meetings, but it is not best to take up routine business. Let it be a celebration, and not a business session.

TO FIND AND WRITE MASONIC DATES.

Lodge.—(Anno Lucis—the year of light). Add 4,000 to the common year; thus, for 1903, write: A. L. 5903.

Chapter.—(Anno Inventionis—the year of discovery). Add 530 to the common year.

Council.—(Anno Depositionis—the year of deposit). Add 1,000 to the common year.

Commandery.—(Anno Ordinis—the year of the order). Subtract 1,118 from the common year.

This is to Certify that we have examined the manuscript of the Monitor, prepared by Bro. George Thornburgh, and we approve the same.

GEORGE THORNBURGH, }
W. M. KENT, } Custodians.
GEORGE W. DEVAUGHAN, }
J. M. OATHOUT, Grand Lecturer.
JOHN T. HICKS, Grand Master.

Little Rock, Ark., August 19, 1903.

*Office of the Grand Master of the Grand Lodge
F. and A. M. of Arkansas:*

This Monitor, prepared by Past Grand Master George Thornburgh, having been approved by the Custodians of the Work, the Grand Lecturer and myself, I do recommend the use of the same to all the lodges in Arkansas.

JOHN T. HICKS,
GRAND MASTER.

PREFACE AND DEDICATION.

The demand of the craft throughout the State for a practical working Monitor of the three degrees, arranged in conformity with the work in this jurisdiction, culminated in the adoption, by the Grand Lodge of 1902, of the following resolution:

"Resolved, That Brother George Thornburgh be requested to prepare a Monitor which shall be adopted as the Monitor of this Grand Lodge. When the proposed Monitor is approved by the Custodians of the Work, the Grand Lecturer, and the Grand Master, the Grand Master shall be authorized to recommend it to the lodges."

This Monitor has been prepared in obedience to that resolution. The book is the child of my heart and mind. A love for the cause inspired its preparation. It goes to the craft with my earnest prayers that it may cause a more general and closer study of the beautiful ceremonies of the first three degrees, which are the foundation of all true Freemasonry. I dedicate the book to the Masons of Arkansas, who have so often and so kindly honored me above my merit.

GEO. THORNBURGH.

Little Rock, Ark, Sept. 1, 1903.

PREFACE TO THE THIRD EDITION

On the 20th of October, 1903, the first edition of one thousand Monitors was placed on sale. I supposed I would probably dispose of them in the course of a year, but to my surprise, by December 20 they were all sold. I placed the second edition of one thousand on sale February 24, 1904, and by June 15 they were gone. Evidently the Monitor fills a long felt want.

It was prepared especially to conform to the work in this jurisdiction. It may be studied with profit by every Mason, whether he be an officer or not. The youngest Entered Apprentice will find it helpful and useful in assisting him to fix upon his mind those beautiful first lessons. The officers from Master of Ceremonies to Worshipful Master will find it convenient and indispensable in the performance correctly of the beautiful ceremonies of the institution.

I am gratified beyond expression at the cordial reception the Monitor has received from the craft.

It is commended in the highest terms by the best workers in the State. Here are only a few of the hundreds of endorsements sent me.

Grand Master Hicks: "It is the best Monitor to be found for Arkansas Masons."

Grand Lecturer Oathout had the manuscript sent to his home that he might very carefully examine it, and he wrote: "I have carefully examined the manuscript of your Monitor twice over and cheerfully give my endorsement, believing it to be the best Monitor I have ever seen. I believe your work will be appreciated by the Craft in Arkansas when they examine the Monitor."

Brother G. W. DeVaughan, Custodian of the Secret Work: "I am very much pleased with it."

Brother W. M. Kent, the other custodian of the Secret Work: "Good; I want another copy."

Our Senior Past Grand Master G. A. Dannelly, who was so long the Grand Lecturer, says: "I have read it carefully. In my judgment it is the best Monitor I ever saw. I heartily congratulate you on being the author of such a book. I recommend it to all the lodges. It would be well if every member would supply himself with a copy."

Past Grand Master R. H. Taylor: "I have carefully reviewed it from opening to conclusion. It is a work of great merit, concise and clear, free and easy of style. It is not alone valuable **and** useful as a guide to Arkansas Masons, but to Masons everywhere. In fact if adopted by other Grand Jurisdictions, would simplify and beautify Masonic work. Every Mason in the State should own and study the Arkansas Monitor."

Past Grand Master Sorrells, who made the motion in Grand Lodge to have the Monitor prepared, says: "I have examined it closely, and feel sure that it will meet the approbation of the Craft throughout this Jurisdiction."

Past Grand Master Bridewell: "I have examined it and find it complete. To a newly made Mason it is indispensable, and if every one of them would get a copy immediately after their raising we would have brighter and better Masons. It would do a world of good if many of the older Masons would make it their '**vade** mecum.' You have eliminated an immense quantity of useless matter contained in most Monitors, and that which you placed in lieu is clear and easily understood. The chapters on 'Laying Corner Stones,' 'Dedicating Lodges,' 'Funerals,' etc., will be appreciated by all who have those services to perform."

Past Grand Master Baker: "Have examined it carefully and am well pleased. I think it conforms to the ancient usages of Masonry, and I feel sure that by the use of it we will have many more Masons in Arkansas who know something of lodge work. Every lodge ought to have at least three copies."

Past Grand Master Harry Myers: "I have carefully examined your Monitor and consider it the best for our lodges possible to get. It is concise, yet comprehensive. It takes up the work and follows it in order. No lodge

should be without it. I wish every Mason in the State would possess himself of this valuable addition to Masonic literature at once."

May it do more and more good as its circulation increases and its influence widens.

GEORGE THORNBURGH,

Little Rock, Arkansas

July 1, 1904.

MASONIC MONITOR

OF THE DEGREES OF

Entered Apprentice, Fellow Craft and Master Mason, together with the Ceremony of Installation, Laying Corner Stones, Dedications, Masonic Burials, Etc., Etc.

OPENING THE LODGE.

At regular meetings the lodge must be opened up in regular order and full form from the E. A. to M. M. degree.

At special meetings it need only be opened in the degree in which work is to be done.

Congregate.

The J. D. will see that the Tyler is at his station and close the door.

Purge.

* * *

One brother can not vouch for another unless he has sat in open lodge with him, or examined him by appointment of the W. M.

Tyle.

Opening Prayer.

Most holy and glorious Lord God, the great Architect of the universe, the giver of all good gifts and graces! In Thy name we have assembled and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne! Amen!

Response: So mote it be!

Or,

Almighty and merciful God, hear us with indulgence, have pity for our weakness, and aid us with Thy strength. Help us to perform all our duties—to ourselves, to other men, and to Thee. Let the great flood of Masonic light flow over the world. Pardon us when we offend. When we go astray, lead us back to the true path; and help our feeble efforts to remove all obstacles to the final triumph of the great law of love; and, having faithfully performed our duty here below, wilt Thou receive us into Thy Celestial Lodge above, that house not made with hands, eternal in the heavens. Amen!

Response: So mote it be!

Closing Prayer.

Extemporaneous, or the following:

Supreme Architect of the Universe, accept our hearty thanks for the many mercies and blessings which Thy bounty has conferred upon us, and especially for this social intercourse with our brethren. Pardon, we beseech Thee, whatever Thou has seen amiss in us, and continue to us Thy protection and blessing. Make us sensible of our obligations to serve Thee, and may all our actions tend to Thy glory and our advancement in knowledge and virtue. Grant that the world—the little circle in which we move—may be better and happier for our having lived in it, and may we practice that Charity which is the bond of peace and the perfection of every virtue. Amen!

Response: So mote it be!

This charge may be used at closing:

Brethren: We are now about to quit this sacred retreat of friendship and virtue to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated and so forcibly, recommended in this lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. You have promised, in the most friendly manner, to remind him of his errors and to aid his reformation. These generous principles are to extend further: Every human being has a claim upon your kind offices. Do good unto all. Recommend it more especially to the "household of the faithful." Finally, brethren, be ye all of one mind; live in peace; and may the God of Love and Peace delight to dwell with and bless you. Amen!

Response: So mote it be!

Benediction.

May the blessing of heaven rest upon us and all regular Masons! May brotherly love prevail and every moral and social virtue cement us. Amen!

Response: So mote it be!

W. M.—"Brother S. W., how should Masons meet?"

S. W.—"Upon the level of equality."

W. M.—"Brother J. W., how act?"

J. W.—"Upon the plumb of rectitude."

W. M.—"And part upon the square of morality. So may we ever meet, act and part, until we meet in the celestial lodge above."

ENTERED APPRENTICE.

S. D.: Mr. ———, we have learned from the declaration, over your signature, contained in your petition, somewhat of your motives in applying for admission into our ancient and honorable Fraternity; but, in order that you may not be misled as to the character or the purpose of the ceremonies in which you are about to engage, the Lodge addresses to you these preliminary words:

Freemasonry is far removed from all that is trivial, selfish and ungodly. Its structure is built upon the everlasting foundation of that God-given law—the Brotherhood of Man, in the family whose Father is God. Our ancient and honorable Fraternity welcomes to its doors and admits to its privileges worthy men of all creeds and of every race, but insists that all men shall stand upon an exact equality, and receive its instructions in a spirit of due humility, emphasizing in demeanor, in conduct, in ceremony and in language the helpless, groping nature of man at his birth and his needs of

reliance upon Divine guidance through all the transactions of life. You will here be taught to divest your mind and conscience of all the vices and superfluities of life, and the Lodge into which you are now to be admitted expects you to divest yourself of all those worldly distinctions and equipments which are not in keeping with the humble, reverent and childlike attitude it is now your duty to assume, as all have done who have gone this way before you.

(Every candidate, previous to his reception, is required to give his free and full assent to the following interrogatories propounded by the S. D., in a room adjacent to the Lodge).

Do you seriously declare, upon your honor, that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?

Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures?

Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the Fraternity?

(Let there be no levity—but dignity and decorum.)

FIRST SECTION.

The preparation to which the candidate must submit before entering the Lodge serves allegorically to teach him, as well as to remind the brethren who are present, that it is the man alone, divested of all the outward recommendations of rank, state, or riches, that Masonry accepts, and that it is his spiritual and moral worth alone which can open for him the door of the Masonic Temple.

Reception.



* * *

Let no man enter upon any great or important undertaking without first invoking the aid of Deity.

* * *

Prayer.

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that by the influence of the pure principles of our Fraternity he may be better enabled to display the beauties of holiness, to the honor of Thy holy name. Amen!

Response: So mote it be!



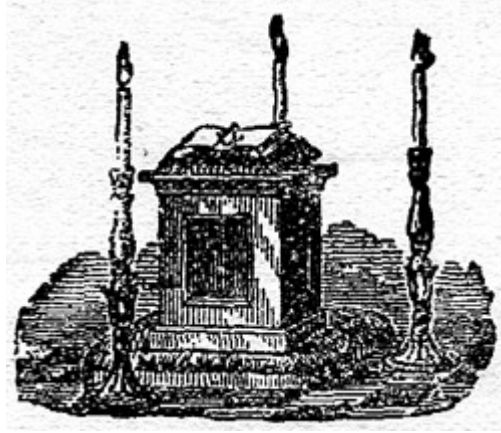
Behold, how good and how pleasant it is for brethren to dwell together in unity.

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments.

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.—133d Psalm.



In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.



The three Great Lights in Masonry are the Holy Bible, the Square and the Compasses, and are thus explained:

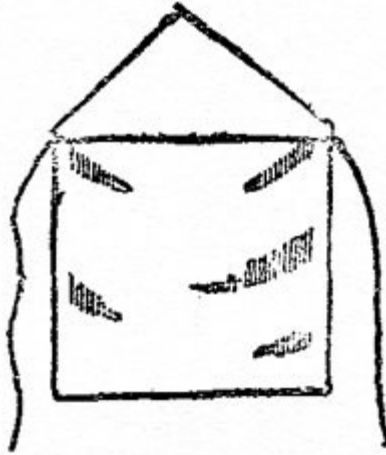
The Holy Bible is given us as the rule and guide for our faith and practice, the Square to square our actions, and the Compasses to circumscribe our desires and keep our passions in due bounds with all mankind, especially the brethren.

The three Lesser Lights are the Sun, Moon and Master of the Lodge, and are thus explained:

As the Sun rules the day and the Moon governs the night, so should the Worshipful Master, with equal regularity, endeavor to rule and govern the Lodge.

The Representatives of the three Lesser Lights are three burning tapers, placed in a triangular form about the altar.

* * *



The Lamb-Skin or White Leathern Apron is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece; more honorable than the Star and Garter, or any other order that can be conferred upon you at this or any future period by King, Prince or Potentate, or any other person except he be a Mason and in the body of a lodge. I trust you will wear it with equal pleasure to yourself and honor to the fraternity.

* * *

The following may be used:

It may be that, in the coming years, upon your head may rest the laurel wreaths of victory; pendant from your breast may hang jewels fit to grace the diadem of an Eastern potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of the Fraternity may rest upon your honored shoulders; but never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and all perfections, be conferred upon you as this which I now bestow. It is yours; yours to wear throughout an honorable life, and at your death to be deposited upon the coffin which shall inclose your lifeless remains, and with them laid beneath the clods of the valley.

Let its pure and spotless surface be to you an ever-present reminder of a "purity of life and rectitude of conduct," a never-ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of life's toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as this fair emblem which I place in your hands; and when your trembling soul shall stand naked and alone before the Great White Throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words: "Well done, good and faithful servant! Thou hast been faithful over a few things; I will make thee ruler over many things! Enter thou into the joy of thy Lord."

* * *

Working Tools.

The Working Tools of Entered Apprentice are the Twenty-four-Inch Gauge and the Common Gavel.

The Twenty-four-inch Gauge is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep.

The Common Gavel is an instrument used by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones,

for that spiritual building—that house not made with hands—eternal in the heavens.



* * *

Reinvested.

Northeast Corner.

* * * an upright man and Mason, and I give it you strictly in charge ever to walk and act as such before God and man.

SECOND SECTION.

This section accounts, rationally for the ceremonies of initiation. Containing almost entirely esoteric work, it cannot be written. The Master should not only familiarize himself with it, but he should also diligently learn and explain to the candidate each truth symbolized by each step of the ceremonies through which he has just passed.

* * *

Offensive or Defensive.

At the building of King Solomon's Temple there was not heard the sound of axe, hammer or any tool of iron. The question naturally arises, How could so stupendous an edifice be erected without the aid of those

implements? The stones were hewn, squared and numbered in the quarries where they were raised; the timbers were felled and prepared in the forests of Lebanon, conveyed in floats by sea to Joppa, and thence by land to Jerusalem, where they were set up by the aid of wooden implements prepared for that purpose; so that every part of the building, when completed, fitted with such exact nicety that it resembled the handiwork of the Supreme Architect of the Universe more than that of human hands.

* * *

Masonry regards no man for his worldly wealth or honors; it is therefore the internal and not the external qualifications of the man that recommend him to become a Mason.

* * *

In the fourth chapter of the book of Ruth we read: "Now this was the manner in former times concerning redeeming and changing; for to confirm all things, a man plucked off his shoe and gave it to his neighbor; and this was a testimony in Israel." * * *

Cable——.

* * *

Hood——.

* * *

K—no—ks.

* * *

"Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you."

* * *

Before entering upon any great or important undertaking, we ought always to invoke the aid of Deity.

* * *

Trust in God.

* * *

The Left Side.

* * *

The Right Hand, by our ancient brethren, was deemed the seat of fidelity. The ancients worshiped a deity named Fides, sometimes represented by two right hands joined, at others by two human figures holding each other by the right hand.

* * *

The Lamb has in all ages been deemed an emblem of innocence. The lambskin is therefore to remind you of that purity of life and conduct which is so essentially necessary to your gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.

Northeast Corner.

It is customary at the erection of all Masonic edifices to lay the first or foundation stone in the northeast corner of the building. The first instructions which the candidate receives symbolizes the cornerstone, and on it he constructs the moral and Masonic temple of his life.

THIRD SECTION.

This section explains the manner of constituting and the proper authority for holding a Lodge. Here, also, we learn where lodges were anciently held, their Form, Support, Covering, Furniture, Ornaments, Lights and Jewels, how situated, and to whom dedicated, as well in former times as at present.

A Lodge.



A Lodge is an assemblage of Masons, duly congregated, having Holy Bible, Square and Compasses, and a dispensation or charter, authorizing them to work.

Ancient Lodges—Where Held.

Our ancient brethren held their Lodges on high hills or in low vales, the better to observe the approach of cowans and eavesdroppers, ascending or descending.

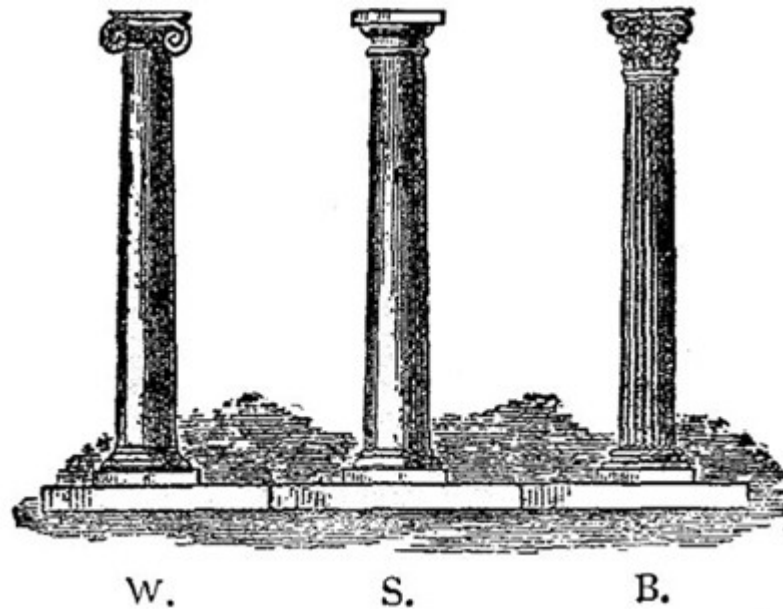


Lodge meetings at the present day are usually held in upper chambers—probably for the security which such places afford. This custom may have had its origin in a practice observed by the ancient Jews of building their temples, schools and synagogues on high hills, a practice which seems to have met the approbation of the Almighty, who said unto the Prophet Ezekiel, "Upon the top of the mountain, the whole limit thereof round about shall be most holy."

Form and Dimension.

Its form is * * * Its dimension, from east to west, embracing every clime between north and south. Its universal chain of friendship encircles every portion of the human family and beams wherever civilization extends.

A Lodge is said to be thus extensive to denote the universality of Freemasonry, and teaches that a Mason's charity should be equally extensive.



The Supports of a Lodge.

A Lodge is supported by three great pillars, denominated Wisdom, Strength and Beauty; because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. They are represented by the three principal officers of the Lodge: The pillar Wisdom, by the W. M. in the East, who is presumed to have wisdom to open and govern the Lodge; the pillar Strength, by the Senior Warden in the West, whose duty it is to assist the W. M. in the discharge of his arduous labors; and the pillar Beauty, by the Junior Warden in the South, whose duty it is to call the craft from labor to refreshment, superintend them during the hours thereof, carefully to observe that the means of refreshment are not perverted to intemperance or excess, and see that they return to their labor in due season.

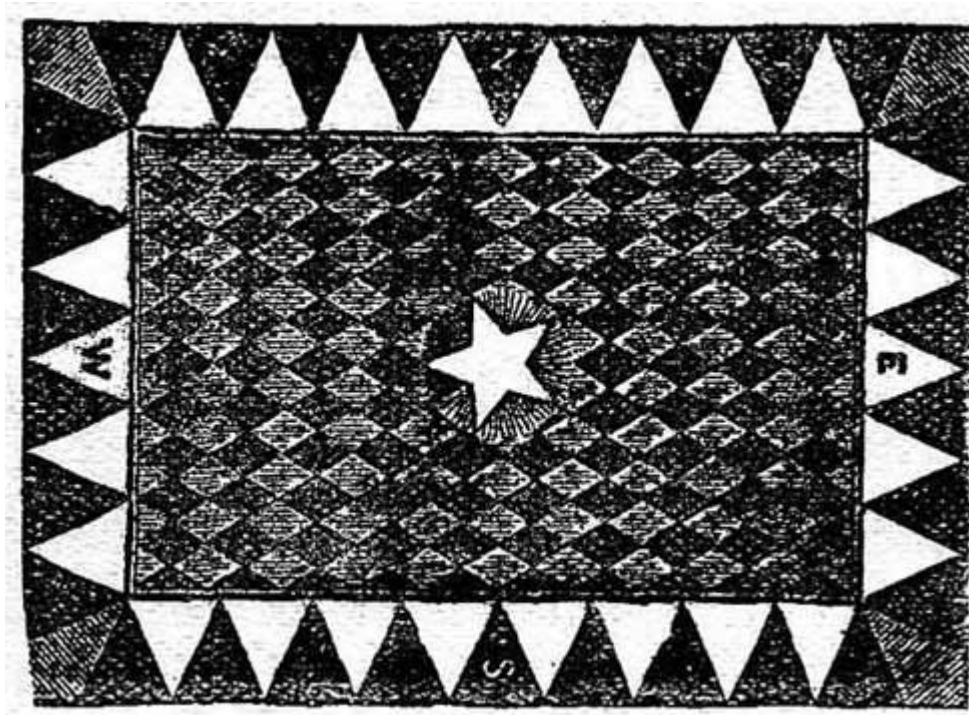
Its covering is no less than the clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which Jacob, in his vision, saw extending from earth to heaven; the three principal rounds of which are denominated Faith, Hope and Charity;

which admonish us to have faith in God, hope of immortality and charity to all mankind. The greatest of these is Charity; for Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave through the boundless realms of eternity.

Furniture.

The furniture of a lodge consists of the Holy Bible, Square and Compasses.

The Holy Bible is dedicated to God; because it is the inestimable gift of God to man. The Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the craft, because, by a due attention to their use, they are taught to circumscribe their desires, and keep their passions within due bounds.



Ornaments.

The Ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel and the Blazing Star.

The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life, checkered with good and evil; the Indented Tessel, or tessellated border, of the manifold blessings and comforts which constantly surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the centre.

Lights.

A Lodge has three symbolic lights; one in the East, one in the West and one in the South, represented by the W. M., S. W. and J. W. There is no light in the north, because King Solomon's Temple, of which every lodge is a representation, was so far north of the elliptic that the sun could dart no rays into the northern part thereof. The north, therefore, we Masonically call a place of darkness.

Jewels.

A Lodge has six jewels; three of these are immovable and three movable.

The Immovable Jewels are the Square, Level and Plumb. The Square inculcates morality; the Level, equality, and the Plumb, rectitude of conduct. They are called immovable jewels, because they are always to be found in the East, West and South parts of the Lodge, being worn by the officers in their respective stations.

The Movable Jewels are the Rough Ashlar, the Perfect Ashlar and the Trestle-Board.

The Rough Ashlar is a stone, as taken from the quarry, in its rude and natural state. By it we are reminded of our rude and imperfect state by nature.

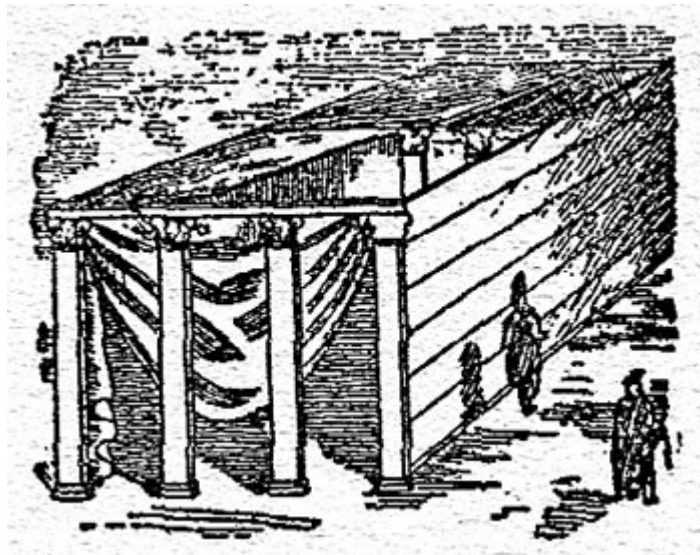
The Perfect Ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow craft; and reminds us of that

state of perfection at which we hope to arrive by a virtuous education, our own endeavors and the blessing of God.

The Trestle-Board is for the master workman to draw his designs upon. By it we are reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral and Masonic trestle-boards.

How Situated.

A Lodge is situated due east and west, because King Solomon's Temple was so situated; and also because, when Moses crossed the Red Sea, being pursued by Pharaoh and his hosts, he erected a Tabernacle by Divine command, and placed it due east and west to receive the first rays of the rising sun, and to commemorate that mighty east wind by which the miraculous deliverance of Israel was effected.



Dedication of Lodges.

Our ancient brethren dedicated their lodges to King Solomon because he was our first most excellent Grand Master, but Masons of the present day, professing Christianity, dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented in every regular and well govern lodge a certain point within a circle embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures. The point represents the individual brother; the circle, the boundary-line of his duty beyond which he is never to suffer his passions, interests or prejudices to betray him. In going around this circle we necessarily touch on the two parallel lines, as well as the Holy Scriptures, and while a Mason keeps himself circumscribed within these due bounds, it is impossible that he should materially err.

Tenets.

The three great tenets of a Mason's profession inculcate the practice of those commendable virtues, Brotherly Love, Relief and Truth.

Brotherly Love.—By the exercise of brotherly love we are taught to regard the whole human species as one family—the high and low, the rich and poor—who, created by one Almighty Parent and inhabitants of the same planet, are to aid and protect each other. On this principle Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

Relief.—To relieve the distressed is a duty incumbent on all men, but particularly on Masons who profess to be linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain-dealing distinguish us, and the heart and tongue join in promoting each other's welfare and rejoicing in each other's prosperity.

P. P. E.

Every Mason has four (p. p. e.) which are illustrated by the four cardinal virtues: Fortitude, Prudence, Temperance and Justice.

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain or peril, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and should be deeply impressed upon the mind of every Mason. It is a safeguard or security against the success of any attempt, by force or otherwise, to extort from him any of those valuable secrets with which he has been solemnly intrusted, and which were emblematically impressed upon him on his first admission into the lodge, when he was received on * * * which refers to * * *

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world. It should be his constant care, when in any strange or mixed companies never to let fall the least sign, token or word whereby the secrets of Masonry might be unlawfully obtained; ever bearing in mind that important occasion when on his left * * * which alludes to * * *

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every

Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which would subject him to the contempt and detestation of all good Masons; and might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal. It will remind you of the p. and alludes to the * * *

Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with human and Divine laws, but is the very cement and support of civil society. As justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof; ever remembering the time when placed in * * * which alludes to the * * *



Chalk, Charcoal and Clay.

Entered Apprentices should serve their masters with freedom, fervency and zeal, which are represented by Chalk, Charcoal and Clay.

There is nothing freer than Chalk, the slightest touch of which leaves a trace; there is nothing more fervent than Charcoal, for to it, when properly ignited, the most obdurate metals will yield; there is nothing more zealous than Clay.

Our Mother Earth alone of all the elements has never proved unfriendly to man. Bodies of Water deluge him with rain, oppress him with hail and drown him with inundation; the Air rushes in storms and prepares the tempest; and Fire lights up the volcano; but the Earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his pathway with flowers and his table

with plenty. Though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last we are called upon to pass through the "dark valley of the shadow of death" she once more receives us, and piously covers our remains within her bosom, thus admonishing us that as from it we came, so to it we must shortly return.

Symbolism of the Degree.

The First, or Entered Apprentice, degree of Masonry is intended, symbolically, to represent the entrance of man into the world in which he is afterwards to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light—not that physical light which springs from the great orb of day as its fountain, but that moral and intellectual light which emanates from the primal Source of all things—from the Grand Architect of the Universe—the Creator of the sun and of all that it illuminates. Hence the great, the primary object of the first degree is to symbolize the birth of intellectual light in the mind; and the Entered Apprentice is the type of the unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward.

Charge at Initiation.

Brother: As you are now introduced to the first principles of Freemasonry, I congratulate you on being accepted into this ancient and honorable Fraternity. Ancient, as having existed from time immemorial; and honorable, as tending in every particular so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are contained in the several Masonic lectures. The wisest and best of men in all ages have been encouragers and promoters of our Art, and have never deemed it derogatory to their dignity to level themselves with the Fraternity, to extend its privileges, and to patronize its assemblies.

There are three great duties which as a Mason you are charged to inculcate: To God, to your neighbor and to yourself. To God, in never mentioning His name save with that reverential awe which is due from the creature to his Creator, to implore His aid in all your laudable undertakings, and to esteem Him as the chief good. To your neighbor, in acting upon the square and doing unto him as you would that he should do unto you. And to yourself, in avoiding all irregularities and intemperance, which may impair your faculties or debase the dignity of your profession.

A zealous attachment to these duties will insure public and private esteem.

In the State you are to be a quiet and peaceable citizen, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live, yielding obedience to the laws which afford you protection.

In your outward demeanor be particularly careful to avoid censure or reproach. Let not interest, favor, or prejudice, bias your integrity, or influence you to be guilty of a dishonorable action.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Freemasonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will always be as ready to give as you will be to receive instruction.

Finally, my brother, keep sacred and inviolate the mysteries of the Order, as these are to distinguish you from the rest of the community and mark your consequence among Masons.

If in the circle of your acquaintance you find a person desirous of being initiated into the Fraternity, be particularly careful not to recommend him

unless you are convinced that he will conform to our rules, that the honor, glory and reputation of the institution may be firmly established, and the world at large be convinced of its good effects.

Charge to a Soldier.

Brother: Our institution breathes a spirit of general philanthropy. Its benefits, in a social point of view, are extensive. In the most endearing ties, it unites all mankind. In every nation, wherever civilization extends—and not unfrequently among wild savages of the forest—it opens an asylum to a brother in distress, and grants hospitality to the necessitous and unfortunate. The sublime principles of universal goodness and love to all mankind, which are essential to it, cannot be lost in national distinctions, prejudices and animosities. The rage of contest and the sanguinary conflict have, by its recognized principles, been abated, and the milder emotions of humanity substituted. It has often performed the part of the Angel of Goodness, in ministering to the wants of the sick, the wounded, and the unfortunate prisoner of war. It has even taught the pride of victory to give way to the dictates of an honorable connection.

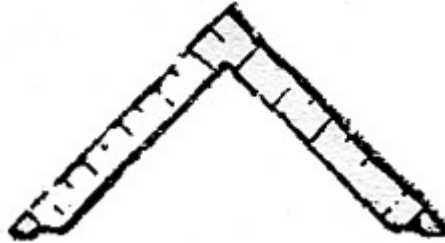
In whatever country you travel, when you meet a true Mason, you will find a brother and a friend, who will do all in his power to serve you; and who will relieve you, should you be poor or in distress, to the utmost of his ability, and with a ready cheerfulness.

Pure patriotism will always animate you to every call of your country. And this institution demands that you shall be true to your government. But should you, while engaged in the service of your country, be made captive, you may find affectionate brethren, where others would only find enemies. And should you be the captor of one who belongs to this noble fraternity, remember that he is your brother.

FELLOW CRAFT.

First Section—Reception.

* * *

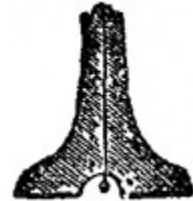
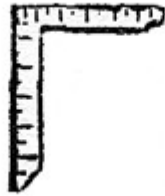


Thus he shewed me: and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in His hand.

And the Lord said unto me: Amos, what seest thou? and I said, A plumb-line. Then said the Lord: Behold, I will set a plumb-line in the midst of my people Israel;

I will not again pass by them any more. Amos, vii. 7, 8.





The Working Tools.

The Working Tools of Fellow Craft are the Plumb, the Square and the Level, and are thus explained:

The Plumb is an instrument used by Operative Masons to try perpendiculars, the Square to square their work, and the Level to prove horizontals; but we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, ever remembering that we are traveling upon the Level of Time to that "undiscovered country from whose bourne no traveler returns."

SECOND SECTION.

You now represent a young F. C. on his way to the M. C. of K. S. T., to have his name enrolled among the workmen, and to be taught the wages of a F. C. Masonry is divided into two classes, operative and speculative. We have wrought in speculative Masonry, but our ancient brethren wrought both in operative and speculative. They wrought at the building of K. S. T., and many other Masonic edifices. They wrought but six days in a week, and rested upon the seventh. The seventh, therefore, our ancient brethren consecrated as a day of rest, the better to enable them to contemplate the glorious works of creation and to adore their great Creator.

On our way to the M. C. the first things that attract our attention are the representatives of two brazen pillars, one upon the left, the other upon the right of the porch. The one upon the left, denominated * * * denoted strength; the one upon the right, denominated * * * denoted establishment, having reference to a passage of Scripture wherein God said to David, "And thine house and thy kingdom shall be established forever before thee."

Those pillars were eighteen cubits high, twelve in circumference and four in diameter. They were prepared of molten brass, the better to withstand conflagration or inundation. They were cast in the clay grounds of the river Jordan, between Succoth and Zaradatha, where K. S. ordered all the holy vessels to be cast. They were hollow, four inches, or a hand's breadth, in thickness, and served as the archives of Masonry in which the Rolls, Records and Proceedings were kept. They were adorned with two chapiters, five cubits each. Those chapiters were ornamented with net-work, lily-work and pomegranate, denoting union, peace and plenty. The net-work, from its intimate connection, denotes union. The lily, from its whiteness, denotes peace. The pomegranate, from the exuberance of its seeds, denotes plenty. Mounted upon the chapiters were two globes, representing the terrestrial and celestial bodies, on the convex surface of which were delineated the countries, seas and other portions of the earth, the planetary revolutions and other important particulars. They represented the universality of Freemasonry—that from east to west and between north and south Freemasonry extends, and in every clime are Masons to be found, and teach that a Mason's charity should be co-extensive.

Masonic tradition informs us that those pillars were placed at the porch of K. S.'s T. as a memento to the children of Israel of their happy deliverance from the land of bondage, and represented the pillar of cloud that overshadowed them by day and the pillar of fire that illumined them by night.

The next thing that attracts our attention is a flight of winding stairs, composed of three, five and seven steps. The three steps allude to the three principal officers of the lodge, three principal supports in Masonry, and the three principal stages in human life. The three principal officers are the W. M., S. W. and J. W. The three principal supports are Wisdom, Strength and

Beauty, because it is necessary to have wisdom to contrive, strength to support and beauty to adorn all well governed institutions. The three principal stages of human life are Youth, Manhood and Age—Youth as an E. A., Manhood as a F. C., and Age as a M. M.

The five steps allude to the five orders of architecture, and the five human senses. The five orders of architecture are the Tuscan, Doric, Ionic, Corinthian and Composite, three of which, from their antiquity, have ever been held in high repute among Masons—the Doric, Ionic and Corinthian. The five human senses are hearing, seeing, feeling, tasting and smelling, the first three of which have ever been held in high repute among Masons, because by hearing we hear the * * *; by seeing we see the * * *, and by feeling we feel the * * * , whereby one Mason may know another in the dark as well as in the light.

The seven steps allude to many sevens—the seven sabbatical years, seven years of plenty, seven years of famine, seven years during which K. S.'s T. was in course of erection, seven golden candlesticks, but more particularly the seven liberal arts and sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Astronomy and Music.

(Note:—A fine effect can be had, if an organ is played, by using the following. The organist should begin to play softly when the speaker begins on "Music:")

Music is that elevated science which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations, far more eloquent than words; it breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, elevates us in joy and melts us in tenderness. Again the pathetic dies away and martial strains are heard, reminding us of the battlefield and its attendant glory.

(As the word "glory" is pronounced the organist at once strikes the chords of some war-music like "Dixie," "Marseilles Hymn," etc. After a few bars

are played with full organ, the organist lets the music die away to a soft and gentle tremolo, and the Deacon resumes):

The glorious notes of the battle-hymn float over the red field of carnage. Brave men hear the inspiring music; the ranks close up; the bayonets are fixed; and, with a cheer which strikes terror to the heart of the foe, they rush forward in one glorious charge, across the plain slippery with the blood of patriots, up the opposing hillside, even to the mouth of cannon belching forth fire and death.—But stop! Look yonder! The dying soldier raises his head. His breast is already crimson with his heart's-blood. His eye even now is dimming and glazing. The old home comes back to him in memory. He puts his hand to his ear as if listening. What does he hear?

(Here the organist plays softly the strains of "Home, Sweet Home," or some well-known lullaby; during which the Deacon continues):

Ah, it is the old, old melody of youth and home! Again we are around the old hearthstone. Again do we kneel at mother's knee to lisp the evening prayer. Again she takes us in her arms, and sings to her tired child the soft, low lullaby of childhood's happy days.—Oh, Music, Music! Art Divine! Thou dost move and stir the heart as nothing else can do! Yet never canst thy sweet potency be better used than when it inspires praise and gratitude to the great Lord and Master of us all!

(At the word "all," the organist promptly strikes the chords of "Old Hundred," and, to its accompaniment, the Master calling up the Lodge, all unite in singing the long-metre doxology.)

This brings us to the outer door of the M. C., which we find partly open, but strictly tiled by the J. W. We will see if we can gain admission.

J. W.: "Who comes here?"

"A young F. C., on his way to the M. C. to have his name enrolled among the workmen and to be taught the wages of a F. C."

"How do you expect to pass the outer door?"

"By the * * * and * * * of a F. C."

"Give them."

* * *

"What does this * * * denote?"

"Plenty."

"How is it represented?"

"By a sheaf of corn suspended near a waterfall."

"How did it originate?"

"It originated in consequence of a quarrel that long existed between Jephtha, judge of Israel, and the Ephraimites. The Ephraimites were a wicked, stubborn and rebellious people, whom Jephtha strove to subdue by lenient means, but all to no avail. They became highly incensed because they were not called to share in the rich spoils of the Ammonitish war, raised an exceeding great army, crossed over the river Jordan, came down upon Jephtha and gave him battle. Jephtha, being apprised of their approach, called out the mighty men of Gilead and put the Ephraimites to flight. And to make his victory secure, he placed guards at all the passes on the river Jordan, giving them this password: Shibboleth. The Ephraimites, being of a different tribe and dialect, could not pronounce the word Shibboleth, but called it Sibboleth, which trifling defect proved them enemies, and there fell at that time forty and two thousand."

"The * * * and * * * with the explanation are correct. You have my permission to pass the outer door."

This brings us to the inner door of the M. C., which we find partly open but more strictly tiled by the S. W. We will see if we can gain admission.

"Who comes here?"

"A young F. C., on his way to the M. C., to have his name enrolled among the workmen, and to be taught the wages of a F. C."

"How do you expect to pass the inner door?"

"By the true * * * and * * * of a F. C."

"Give them."

* * *

"They are correct. You have my permission to pass the inner door!"

This brings us into the M. C. W. M., this young F. C. has come up to the M. C. to have his name enrolled among the workmen and be taught the wages of a F. C.

W. M.: "I congratulate you upon your arrival into the M. C. You have been admitted for the sake of the letter G. you see suspended over the Master's station, which entitles you to the enrolling of your name among the workmen and to be taught the wages of a F. C. Brother Secretary, you will enroll the brother's name. The wages of a F. C. are C., W. and O. The C. of nourishment, W. of refreshment and O. of joy. I will also instruct you in the three P. J. They are a L. E., an I. T., and a F. B. A. L. E., that you will ever be attentive to lessons from the I. T., and a F. B. should serve as a faithful repository for all the secrets of the Fraternity that may be entrusted to your care."

The letter G. has a very significant meaning. It is the initial of Geometry, the first and noblest of sciences, and the basis on which the superstructure of Freemasonry is erected. By Geometry we may curiously trace Nature through her various windings to her most concealed recesses; by it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which compose this vast machine; by it we discover how the planets move in their respective orbits and demonstrate their various revolutions; by it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan and study symmetry and order.

This gave rise to societies and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance and the devastations of war have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, still survives. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts.

Tools and implements of architecture and symbolic emblems most expressive have been selected by the Fraternity to imprint on the mind wise and serious truths, and thus through a succession of ages have been transmitted unimpaired the most excellent tenets of our institution.

But the letter G. has a far greater significance still. It is the initial of Deity—a name that, at the mere mention of which, all, from the W. M. in the east to the youngest E. A. in the northeast corner, should with meekness reverently bow.

* * *

Lecture.

* * *

Symbolism of the Degree.

If the object of the first degree is to symbolize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light; the Fellow Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and above all that Divine truth, the comprehension of which surpasseth human understanding, and to which, standing in the Middle Chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect, yet glorious reward in the revelation of that "hieroglyphic light which none but craftsmen ever saw."

Charge at Passing.

Brother: Being passed to the second degree of Freemasonry, we congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge you will improve in social intercourse.

It is unnecessary to recapitulate the duties which as a Fellow Craft you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren, but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have conferred, and in your new character it is expected that you will conform to the principles of the Institution by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

MASTER MASON.

FIRST SECTION.



Reception.

The Compasses are peculiarly dedicated to this degree, and as a Master Mason you are taught that between their extreme points are contained the most important tenets of Freemasonry—Friendship, Morality and Brotherly Love.

Perambulation.

The following passage of Scripture is introduced:

Remember now thy Creator in the days of thy youth, while the evil days come not,

Nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves,

And the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets,

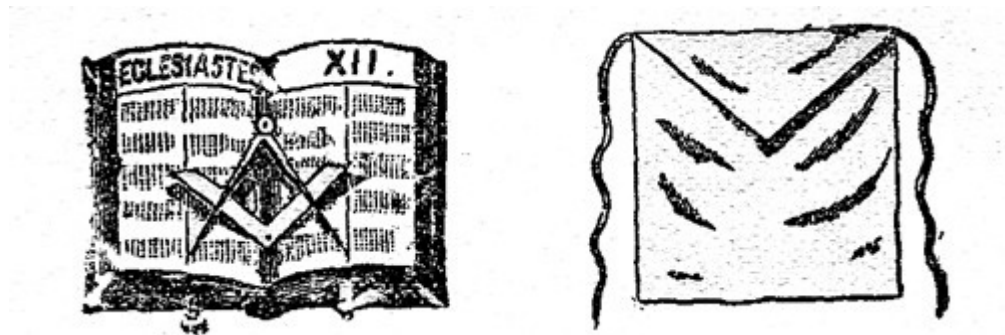
When the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way,

And the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail:

Because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. (Eccl. xii, 1-7.)



Presentation of Working Tools.

The Working Tools of a Master Mason are all the implements of Masonry, especially the Trowel.

The Trowel is an instrument used by operative masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection—that cement which unites us into one sacred band or society of friends and

brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.

My brother, you have been

* * *

SECOND SECTION.

The lodge represents the Craft at refreshment at the building of K. S.'s Temple.

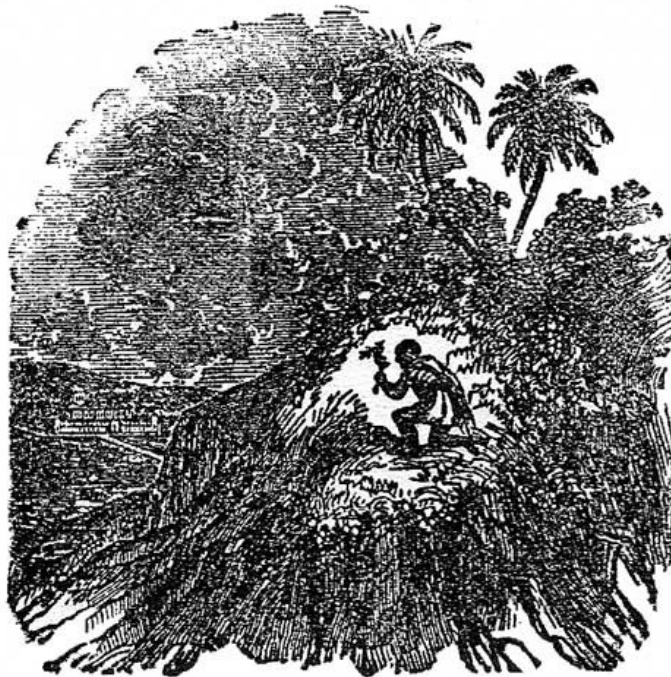
Address.

Character and habits of the builder.

Altar.

South, West, East.

Hill west of * * *



* * *

K. S.—"What is the cause of confusion?"

H. K. T.—"* * *"

First and Second Search.



During Second Search. 12 F. C. (Ordered Confine).

* * *

Choose from the bands * * * Those traveling in a * * *



Sea Coast of Joppa

Third Search.

* * *

Fourth Search. * * * Acacia and voices. Capture—Sentence.—W. W. F. T.

* * *

F. C. Released.

* * *

Procession.

Funeral Dirge.

1. Hark! from the tombs a doleful sound! Mine ears attend the cry: "Ye living men come view the ground Where you must shortly lie.
2. "Princes! this clay must be your bed, In spite of all your towers; The tall, the wise, the reverend head, Must lie as low as ours."
3. Great God! is this our certain doom! And are we still secure, Still walking downward to the tomb, And yet prepared no more?
4. Grant us the power of quick'ning grace, To fit our souls to fly. Then, when we drop this dying flesh, We'll rise above the sky.

Pleyel's Hymn.

Solemn strikes the fun'ral chime, Notes of our departing time; As we journey here below Through a pilgrimage of woe.

Mortals, now indulge a tear, For mortality is here! See how wide her trophies wave O'er the slumbers of the grave!

Here another guest we bring! Seraphs of celestial wing, To our fun'ral altar come, Waft our friend and brother home.

Lord of all! below—above—Fill our hearts with truth and love; When dissolves our earthly tie Take us to Thy Lodge on high.

The following Prayer is used at the raising of a brother to the degree of Master Mason:

Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months is with Thee;

Thou hast appointed his bounds that he cannot pass. Turn from him that he may rest till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more. Yet, O Lord, have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen!

Response: So mote it be!

* * *



That we should be ever ready to go on foot, and even barefoot, on a worthy M. M.'s errand, should his necessities require it, and we be no better provided.

That we should ever remember our brethren in our devotions to Deity.

That the secrets of a worthy M. M., when communicated to us as such, should be as secure and inviolate in our breasts as they were in his before communication.

That we should be ever ready to stretch forth a hand to support a falling brother, and aid him on all lawful occasions.

That we should be ever ready to whisper wise counsel in the ear of a brother, and warn him of approaching danger.

* * *

It has been the practice of all ages to erect monuments to the memory of exalted worth.

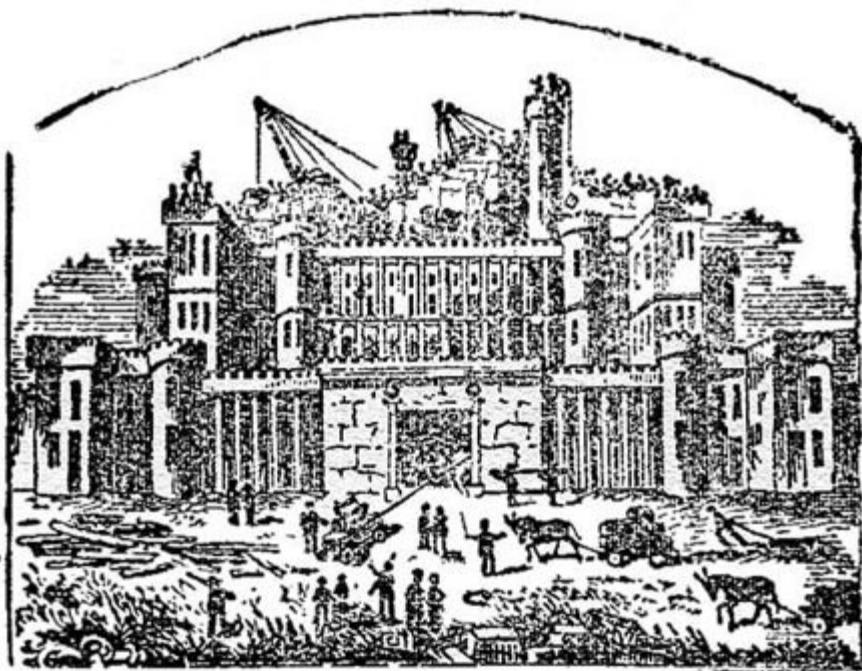


THIRD SECTION.

This section illustrates certain hieroglyphical emblems, and inculcates many useful and impressive moral lessons. It also details many particulars relative to the building of the Temple at Jerusalem.

King Solomon's Temple.

This magnificent structure was founded in the fourth year of the reign of Solomon, on the second day of the month Zif, being the second month of the sacred year. It was located on Mt. Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. Josephus informs us that, though more than seven years were occupied in building it, yet, during the whole term it did not rain in the day time, that the workmen might not be obstructed in their labor. From sacred history we also learn that there was not the sound of ax, hammer or any tool of iron heard in the house while it was building. It is said to have been supported by 1,453 columns and 2,906 pilasters, all hewn from the finest Parian marble. It was symbolically supported, also, by three pillars.



The three pillars here represented were explained in a preceding degree, and there represented

Wisdom, Strength and Beauty. Here they represent our three ancient Grand Masters: S. K. of I., H. K. of T., and H. A.; the pillar Wisdom, S. K.

of I., by whose wisdom the Temple was erected, that superb model of excellence which has so honored and exalted his name; the pillar Strength, H. K. of T., who strengthened K. S. in his great and important undertaking; and the pillar Beauty, H. A., the W. S. of the tribe of Naphtali, by whose cunning workmanship the Temple was so beautified and adorned.

There were employed in its building 3 Grand Masters, 3,300 Masters or overseers of the work, 80,000 Fellow Crafts, and 70,000 Entered Apprentices or bearers of burdens. All these were classed and arranged in such manner, by the wisdom of Solomon, that neither envy, discord nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen, except in one notable instance.

* * *

In front of the magnificent porch were placed the two celebrated pillars—one on the left hand, and one on the right hand. They are supposed to have been placed there as a memorial to the children of Israel of the happy deliverance of their forefathers from Egyptian bondage, and in commemoration of those two miraculous pillars of fire and of cloud. The pillar of fire gave light to the children of Israel and facilitated their march. The cloud proved darkness to Pharaoh and his host and retarded their pursuit. King Solomon, therefore, ordered these pillars placed at the entrance of the Temple, as the most conspicuous place, that the children of Israel might have that happy event continually before their eyes in going to and returning from divine worship.

The Three Steps.

The Three Steps usually delineated upon the Master's Carpet are emblematical of the three principal stages of human life: Youth, Manhood and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor and ourselves, so that in Age, as

Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

The Pot of Incense.

The Pot of Incense is an emblem of a pure heart, which is always an acceptable sacrifice to Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

The Beehive.

The Beehive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of Nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all created beings; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, thereby enjoying better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he who will so demean himself as not to endeavor to add to the common stock of knowledge may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

The Book of Constitutions.

The Book of Constitutions guarded by the Tiler's Sword reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

The Sword.

The Sword pointing to a Naked Heart demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of men, yet that—



All Seeing Eye whom the Sun, Moon and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human Heart, and will reward us according to our merits.

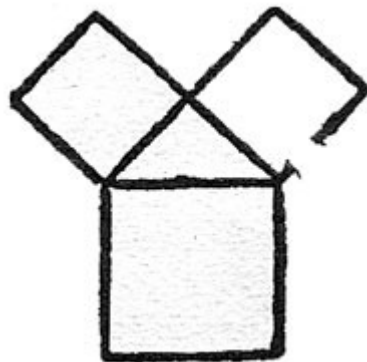
The Anchor and the Ark.

The Anchor and the Ark are emblems of a well-grounded hope and a well-spent life. They are emblematical of that Divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall

safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary are at rest.

Forty-seventh Problem of Euclid.

This was an invention of our ancient friend and brother Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things and more especially in Geometry, or Masonry. On this subject he drew out many problems and **theorems**; and among the most distinguished he erected this, which, in the joy of his heart, he called Eureka, in the Grecian language signifying "I have found it;" and upon the erection of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

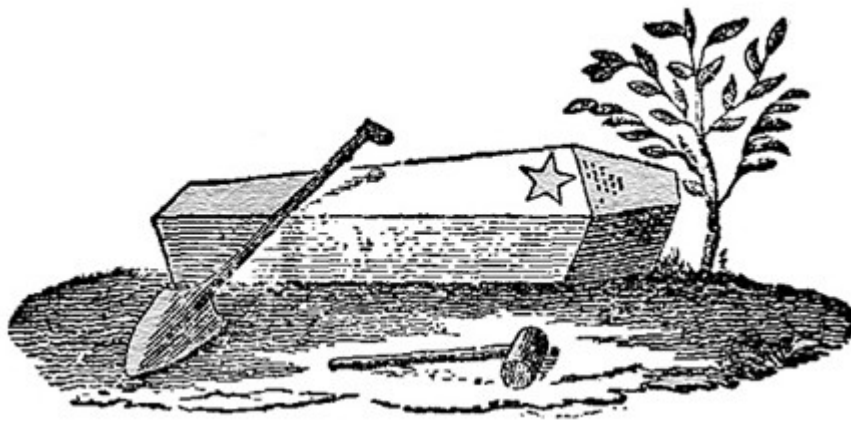


The Hour-Glass.

The Hour-glass is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine—how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! To-day he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

The Scythe.

The Scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold what havoc the Scythe of Time makes among the human race! If by chance we should escape the numerous ills incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet withal we must soon be cut down by the all-devouring Scythe of Time, and be gathered into the land where our fathers have gone before us.



Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but we are suddenly revived by the ever-green and ever-living Sprig of Faith which strengthens us, with confidence and composure, to look forward to a blessed immortality; and we doubt not that, on the glorious morn of the Resurrection, our bodies will rise and become as incorruptible as our souls.

Then let us imitate the good man in his virtuous and amiable conduct, in his unfeigned piety to God, in his inflexible fidelity to his trust, that we may welcome the grim tyrant Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect to that all-perfect, glorious and celestial lodge above, where the Supreme Architect of the Universe presides.

* * *

Lecture.

* * *

Charge.

My Brother—Your zeal for the institution of Masonry, the progress you have made in the mysteries, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem. You are now bound, by duty, honor and gratitude to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the Order.

In the character of a Master Mason you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied must be your constant care; and for this purpose it is your province to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less informed. The ancient landmarks of the Order, intrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed in you.

FORMS AND CEREMONIES.

Grand Honors.

The public Grand Honors (not funeral) are given by raising the hands above and a little in front of the head, and clapping them three times together, then letting them fall to the side—repeating this action twice, making three times.

The private Grand Honors are made by 3x3, but not in the same way as the public Grand Honors.

Reception of Visitors.

The reception of visitors with the honor due to their rank is an ancient custom of the fraternity which should never be omitted. It is an act of great discourtesy to a visiting officer to omit his formal reception by the Lodge, and in an official visitation the visiting officer should ordinarily require it. On the occasion of visits not official it will be found to greatly increase a true fraternal feeling when courtesy is properly shown.

I.—Grand Lodge.

When a visit from the Grand Lodge is expected, the Master will see that a convenient apartment is provided for the use of the Grand Lodge, where the same can be opened in the proper form. On being notified that the Grand Lodge is opened and prepared for the visitation, the Master, the Lodge being opened on the third degree, will send a committee, headed, if possible, by a Past Master, with the Masters of Ceremony with their rods, the Deacons with their rods, and the Marshal, to escort the Grand Lodge. A procession is formed in the following order:

Marshal.

Masters of Ceremony.

Committee.

Deacons.
The Grand Lodge.

On arriving at the door, the Grand Marshal will announce:

"The Most Worshipful Grand Lodge of F. and A. M. of the State of Arkansas."

The procession enters, the Masters of Ceremony and Deacons halt inside the door and cross their rods, the committee proceed, followed by the Grand Lodge in the inverse order of their rank. When the Grand Master arrives in front of the altar, he halts, and the Grand Lodge filing to the right and left form a line across the hall. The committee then introduce The Most Worshipful Grand Lodge of Free and Accepted Masons of Arkansas. The Grand Master then advances to the East, and the Master receives him according to ancient usages, with the private Grand Honors of Masonry, and resigns to him the chair and the gavel, each other Grand Officer taking his station in place of the corresponding officer of the Lodge, and the brethren are seated.

The Grand Master, at his pleasure, resigns the chair to the Master, whereupon the other Grand Officers resign their respective stations to the proper officers of the Lodge, and repair to the East, and take seats on the right of the Grand Master.

The Grand Lodge should retire before the Lodge is closed. When the Grand Master announces his intention to retire, the Lodge is called up, the Grand Honors are given, and the Masters of Ceremony and Deacons repair to the door and cross their rods, the Marshal conducts the procession of the Grand Lodge to the door, and salutes as the procession passes him.

II.—The Grand Master.

When a visit from the Grand Master is expected, the Master will see that a convenient apartment is provided for his use and that of his suite. When the Grand Master's visit is announced, the Master sends the Marshal, Deacons, Masters of Ceremony, and one of the oldest members (a Past Master, if

practicable) bearing the Book of Constitutions, to escort him to the Lodge Room. A procession is formed in the following order:

Marshal.
Masters of Ceremony. Suite.
Brother with the Book of Constitutions.
Grand Master.
Deacons.

The Marshal announces to Tyler, Tyler to J. D., and J. D.: "The Most Worshipful Grand Master of Masons of Arkansas," when the Master calls up the Lodge. The Masters of Ceremony stop inside, and cross their rods, while the others proceed towards the East. On arriving at the altar, the suite open inwards, the Grand Master passes through, and the others, filing to the right and left, form a line across the hall. The private Grand Honors are then given. The Grand Master advances to the East, and the Master receives him, resigns to him the chair and the gavel. The suite take place on the right of the Master, and the Lodge is seated.

The Grand Master may decline to receive the chair and gavel, or at his pleasure may resign the same.

When the Grand Master announces his intention to retire, having previously resigned the chair and gavel to the Master, the Lodge is called up, the Private Grand Honors are given and the Master directs the proper officers to attend for the escort of the Grand Master. The Masters of Ceremony halt at the door, cross their rods, and the other officers escort the Grand Master to his apartment.

III.—The Deputy Grand Master, Grand Wardens, Etc.

The form will be the same as for the Grand Master, except that the Book of Constitutions will not be borne before them.

IV.—Other Brethren.

When a brother visits a Lodge for the first time and has been vouched for, the Master will send the Senior Deacon to introduce him. That officer conducts him to the Altar and says:

"Worshipful Master, I have the pleasure of introducing to you Brother, of Lodge"

The Master calls up the Lodge and says:

"Brother, it gives me pleasure to Introduce to you the members of Lodge and to welcome you to a seat among us. We meet on, and shall be very glad to welcome you to any of our meetings."

The Senior Deacon conducts the visitor to a seat and the Lodge is seated.

If the visitor is to be examined the W. M. appoints a committee, who retire at the door of the preparation room, the S. D. passing them out. When the committee are ready to report, they make an alarm at the door of the preparation room. The S. D. attends to it, and reports that the examining committee desire admission. The W. M. directs him to admit them. When he goes to the door, if the committee expect to report favorably they will introduce the S. D. to the visitor. The committee then come in and make their report at the altar that they have examined, who claims to be a member of Lodge No., under the jurisdiction of the Grand Lodge of and find him to be a Master Mason (or, that they are not satisfied to vouch for him as a worthy Mason). The W. M. seats the committee, and asks if there is any objection to the admission of as a visitor. Any member of the Lodge has the right to object to the admission of a visitor, but the grounds of the objection must be stated to the W. M., who shall judge of the sufficiency thereof. If there be no objection, the W. M. directs the S. D. to introduce the brother. The S. D. presents him at the altar and introduces him to the W. M., who in turn introduces him to the Lodge in the form above. No brother should be allowed to visit a lodge **for** the first time without an introduction. If the visitor is a Past Master, he should be invited to a seat in the East.

Election and Installation.

The Master, Senior Warden, Junior Warden, Treasurer and Secretary of a chartered Lodge must be chosen annually by ballot, and by a majority of votes, at the time fixed in the by-laws. The Senior and Junior Deacons and Tyler are appointed by the W. M. A Chaplain and Senior and Junior Masters of Ceremony may be appointed also.

If a lodge fails to elect officers at the time appointed, it may at said meeting, or at the next regular meeting thereof, appoint a day for such election, not more than three months from the regular time, and may, without dispensation, elect officers at said appointed time and install them at once.

No member in arrears for dues at the time of the regular election shall be elected or appointed to any office in the Lodge, nor be allowed to vote at such election.

Every voter is eligible to any office except that of Master.

Where a Lodge finds it absolutely necessary to elect a brother W. M., who has not served as Warden, the facts must be reported to the Grand Master, and the Master-elect must not be installed without his dispensation.

When vacancies occur in any of the elective offices of the Lodge, they must be filled by seniority or pro tem. appointments during the remainder of the term. No election can be held to fill them except by dispensation of the Grand Master.

Each Lodge may make its own rule as to whether nominations shall be made or vote without nominations.

No one can be installed by proxy.

Officers re-elected must be installed after each election.

Membership in a Lodge is necessary to eligibility to office except in case of Tyler and Organist.

Any Past Master in good standing of a Blue Lodge can install the officers of a Lodge.

INSTALLATIONS.

Officers of a New Lodge.

The new Lodge having been constituted, etc., the Grand Master says:

G. M.: This Lodge having been constituted, I will now install its officers. Right Worshipful Deputy Grand Master, collect the official jewels, place them upon the altar, and present Brother —— ———, who has been elected Worshipful Master.

The Deputy Grand Master now conducts the W. M. elect before the altar, facing the East, and says:

D. G. M.: Most Worshipful Grand Master, I present Brother —— ———, to be installed Worshipful Master of this Lodge.

G. M.: Right Worshipful Deputy Grand Master, have you carefully examined the brother, and do you find him qualified to discharge the duties of the office for which he has been chosen?

D. G. M.: Most Worshipful Grand Master, I find him to be qualified and of good morals, of great skill, true and trusty; and, as he is a lover of the Fraternity, I doubt not he will discharge his duties with fidelity and honor.

The Grand Master will perform the installation service to the end, continuing the ceremony as for annually elected officers, the Deputy Grand Master assisting.

Annually Elected Officers.

Installing his successor is usually the prerogative of the retiring Worshipful Master, although any Past Master may act as installing officer for the occasion. A competent brother (usually a Past Master) will be appointed to act as Marshal, who will present the officers-elect for installation. All things being in order, the Installing Officer says:

Inst. Off.: Brother Marshal, you will present the Worshipful Master-elect for installation.

Mar: Worshipful Master, I present Brother ———, who has been elected Worshipful Master of this Lodge, and is now ready for installation.

Inst. Off.: Brethren, you now behold before you Brother ——— ———, who has been elected to serve this Lodge as Worshipful Master, and now declares himself ready for installation. If any of you have any reason to urge why he should not be installed you will make it known now, or forever after hold your peace. No objection being offered, I shall now install him.

Inst. Off.: Brother ——— ———, I congratulate you upon your election as Worshipful Master of this Lodge, and it will afford me great pleasure to invest you with the authority and the insignia of your office. Previous to your investiture, however, it is necessary that you signify your assent to those charges and regulations which point out the duty of the Master of a Lodge:

I. You agree to be a good man and true, and strictly to obey the moral law?

II. You agree to be a peaceable citizen and cheerfully to conform to the laws of the country in which you reside?

III. You promise not to be concerned in plots and conspiracies against the government, but patiently submit to the law and the constituted authorities?

IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably toward all men?

V. You agree to hold in veneration the original rulers and patrons of Freemasonry, and their regular successors, supreme and subordinate, according to their stations, and submit to the awards and resolutions of your brethren, in Lodge convened, in every case consistent with the Constitutions of the Fraternity?

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess?

VII. You agree to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge?

VIII. You promise to respect genuine brethren, and discountenance impostors and all dissenters from the original plan of Masonry?

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art?

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge that is not subversive of the principles and groundwork of Masonry?

XI. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?

XII. You promise a regular attendance on the communications of the Grand Lodge, on receiving proper notice, and to pay a proper attention to all the duties of Masonry, on convenient occasions?

XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge, and that no countenance be given to any irregular Lodge, or to any person clandestinely made therein, being contrary to the ancient charges of Freemasonry?

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge without previous notice and due inquiry into his character?

XV. You agree that no visitor shall be received into your Lodge without due examination, or being properly vouched for?

These are the regulations of Free and Accepted Masons. Do you submit to these charges and promise to support these regulations, as Masters have done in all ages before you?

The Master answers: I do.

Inst. Off.: Brother —— ———, in consequence of your conformity to the charges and regulations of the Fraternity, you are now to be installed Master of this Lodge, in full confidence of your skill and capacity to govern the same.

The Master is then regularly invested with the insignia of his office, and the furniture and implements of the Lodge are placed in his charge. The various implements of his profession are emblematical of his conduct in life, and are fully explained, as follows:

Inst. Off.: The Holy Writings, that Great Light in Masonry, which guides us to all truth, directs our path to the temple of happiness, and points out the whole duty of man.

The Square teaches us to regulate our actions and harmonize our conduct with the principles of morality and virtue.

The Compasses teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected and die regretted.

The Rule directs us to punctually observe our duty, press forward in the path of virtue, and, inclining neither to the right nor to the left, in all our actions to have eternity in view.

The Line, the emblem of moral rectitude, teaches us to avoid dissimulation in conversation and action, and to walk in the path which leads to a blessed immortality.

The Constitution and Laws you are to search at all times and cause to be read in your Lodge, that none may pretend ignorance of the excellent precepts they enjoin.

You now receive in charge the Charter, by the authority of which this Lodge is held. You are carefully to preserve the same and duly transmit it to your successor in office.

You will also receive in charge the By-Laws of your Lodge, which you are to see carefully and punctually executed.

The new Master is conducted to the East and placed on the right of the Installing Officer until the other officers are installed.

The other officers are then severally presented by the Marshal to the Installing Officer, who delivers to each his appropriate charge.

Senior Warden.

Inst. Off.: Brother —— ———, you have been elected Senior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as Senior Warden for the ensuing year, and will perform all the duties appertaining to that office to the best of your ability? (He assents.) You will now be invested with the insignia of your office.

The Level teaches that we are descended from the same stock, partake of the same nature, and share the same hope; "that we are all children of one common father, heirs of the same infirmities, and exposed to the same vicissitudes." It also reminds us that, although distinctions among men are necessary to preserve subordination, no eminence of station should make us forget that we are brethren, and that in the Lodge and in all our Masonic associations, we are on a level. This implement teaches us that a time will come, and the wisest knows not how soon, when all distinctions but that of goodness, shall cease, and death, the grand leveler of all human greatness, reduce us to the same state.

Your regular attendance on the stated and other meetings of the Lodge is essentially necessary. In the absence of the Master you are to govern the Lodge, and in his presence assist him in the government of it. Hence you will perceive the necessity of preparing yourself for the important duties which may devolve upon you. Look well to the West, and guard with scrupulous care the pillar committed to your charge.

He is conducted to his proper station.

Junior Warden.

Inst. Off.: Brother —— ———, you have been elected Junior Warden of this Lodge. Do you solemnly promise that you will serve the Lodge as

Junior Warden for the ensuing year, and will perform all the duties appertaining to that office to the best of your ability? (He assents.) You will now be invested with the insignia of your office.

The Plumb admonishes us to walk uprightly in our several stations; to do unto others as we would have others do to us; to observe the just medium between intemperance and pleasure, and make our passions and prejudices coincide with the line of our duty.

In the absence of the Master and Senior Warden upon you devolves the government of the Lodge; but to you is especially committed the superintendence of the Craft during the hours of refreshment; it is, therefore, not only necessary that you should be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the Craft convert the purpose of refreshment into intemperance or excess. Look well to the South. Guard with vigilance the pillar committed to your charge, that nothing may disturb the harmony of the Lodge or mar its beauty.

He is conducted to his proper station.

Treasurer.

Inst. Off.: Brother —— ———, you have been elected Treasurer of this Lodge and will now be invested with the jewel of your office.

It is your duty to receive all moneys belonging to the Lodge from the Secretary, keep a just and true account thereof, and pay them out by order of the Worshipful Master and consent of the Lodge. Your own honor and the confidence the brethren repose in you will arouse you to that faithfulness in the discharge of the duties of your office which its important nature demands.

He is conducted to his station.

Secretary.

Inst. Off.: Brother —— ———, you have been elected Secretary of this Lodge, and will now be invested with the jewel of your office.

It is your duty to "keep a faithful record of all things pertaining to the Lodge, proper to be written, transmit a copy of the same to the Grand Lodge when required, receive all moneys due the Lodge and pay them to the Treasurer, taking his receipt for the same."

Your love for the Craft and attachment to the Lodge will induce you cheerfully to fulfill the very important duties of your office, and in so doing you will merit the esteem of your brethren.

He is conducted to his station.

Chaplain.

Inst. Off.: Brother —— ———, you have been appointed Chaplain of this Lodge, and will now be invested with the jewel of your office.

It will be your duty to perform those solemn services which we should constantly render to our infinite Creator, and which, when offered by one whose holy profession is "to point to heaven and lead the way," may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

He is conducted to his station, which is in the East in front and to the left of the W. M.

The Senior and Junior Deacons.

Inst. Off.: Brothers —— and ——, you are appointed Deacons of this Lodge, and are now invested with the badge of your office. It is your province to attend on the Master and Wardens and to act as their proxies in the active duties of the Lodge; such as in the reception of candidates into

the different degrees of Masonry, the introduction and accommodation of visitors, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, I entrust to your care, not doubting your vigilance and attention.

They are conducted to their stations.

Masters of Ceremonies.

Inst. Off.: Brothers —— and ——, you have been appointed Masters of Ceremonies of this Lodge, and will now be invested with the jewels of your office. The positions to which you are assigned in the Lodge are very important. You are to assist the Senior Deacon and other officers in performing their respective duties. Your conduct should be courteous and dignified. Remember that in your company the candidate will receive his first impressions of our institution. Your regular and early attendance at our meetings will afford the best proof of your zeal and attachment to the Lodge.

They are conducted to their stations.

Tiler.

Inst. Off.: Brother —— ——, you have been appointed Tiler of this Lodge, and will now be invested with the jewel and the implement of your office.

As the Sword is placed in the hands of the Tiler to enable him effectually to guard the Lodge against the approach of cowans and eavesdroppers, and suffer none to pass or re-pass except such as are duly qualified and have permission of the Worshipful Master, so it should morally serve as a constant admonition to us to set a guard over our thoughts, a watch at our lips, and a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offence toward God and toward man. Your early and punctual attendance will give us the best proof of your appreciation of and love for the institution.

He is conducted to his station.

The Installing Officer, addressing the Master, when presenting the Gavel, explains its power and use.

One * of which calls * * *; two * calls * * *; three * calls * * *

Worshipful Master, behold your brethren!

Brethren, behold your Master!

The grand honors are then given the W. M. by the Lodge, the Marshal leading in the ceremony.

The brethren are now seated. Then the Grand Master or Installing Officer may deliver an address or read the following charges, in his discretion:

"Worshipful Master: The superintendence and government of the brethren who compose this Lodge having been committed to your care, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to your position.

The honor, reputation and usefulness of this Lodge will materially depend upon the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

As a pattern for imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and luster to all within the circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it; and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution; so that when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows, to whom distress

may prefer its suit, whose hand is guided by justice, and whose heart is expanded by benevolence.

In short, by a diligent observance of the By-Laws of the Lodge, the Constitutions of Freemasonry, and, above all, the Holy Scriptures, which are given as a rule and a guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

Brother Senior and Junior Warden: You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen praiseworthy in others you should carefully imitate; and what in them may have appeared defective you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws in your own conduct that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren and the testimony of a good conscience.

The Lodge being called up, the Installing Officer continues as follows:

Brethren of —— Lodge: Such is the nature of our constitution, that as some must of necessity rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are chosen to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of the institution to avoid exceeding the powers with which they are entrusted, and you are of too generous dispositions to envy their preferment; I, therefore, trust that you will have but one aim—to please each other, and unite in the grand design of being happy and communicating happiness.

"Finally, my brethren, as this Lodge has been formed and perfected in so much unanimity and concord, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. Within your peaceful walls may your children's children celebrate, with joy and gratitude, the annual recurrence of this auspicious solemnity; and may the tenets of our profession be transmitted through this Lodge, pure and unimpaired, from generation to generation."

The Marshal then makes proclamation from the South, West and East in the following manner:

"I am directed to proclaim, and I do hereby proclaim, that the Worshipful Master, Wardens, and other officers, elected and appointed, of —— Lodge, have been regularly installed into their respective stations."

INSTITUTING AND CONSTITUTING NEW LODGE

Ceremony for Instituting a Lodge Under Dispensation.

The members of the new Lodge, whether they are to be instituted by the Grand Master, or by a brother deputed by him, will, in either case, be notified by the Master to assemble in their Lodge room at the time determined upon. After the brethren are assembled, the Grand Master, or Instituting Officer, will assume the East and announce the object of the meeting. He then causes the Letter of Dispensation to be read, after which the names of the officers appointed by the Grand Master and by the Master of the new Lodge will be announced. As these names are called, the officers will form in line near and facing the East, when each officer will be invested with his jewel. The new Master will then be seated in the East, on the right of the Instituting Officer. The Wardens and other officers will take their respective stations. The Instituting Officer will then open the Lodge on the third degree of Masonry, and deliver to the officers and brethren the following

Charges to the Officers and Brethren.

Inst. Off.: Worshipful Master: (Who rises.) The Grand Master having committed to your care the superintendence and government of the brethren who are to compose this new lodge, you cannot be insensible of the obligations which devolve on you, as their head, nor of your responsibility for the faithful discharge of the important duties attached to your office.

The honor, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern of imitation, consider the sun, which, rising in the east, regularly diffuses light and luster to all within its circle. In like manner, it is in your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge, those duties which they have been taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the Institution; so that, when any one is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows, to whom distress may prefer its suit, whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the by-laws of your Lodge, the Constitution of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation.

Charge to the Wardens.

Brothers Senior and Junior Wardens: (Who are called up by one knock.) You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective

duties. What you have seen praiseworthy in others you should carefully imitate, and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity, for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

Charge to the Brethren of the Lodge.

* * *

Brethren of Lodge, such is the nature of our Constitution, that as some must of necessity rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern the Lodge are sufficiently conversant with the rules of propriety and the laws of the Institution to avoid exceeding the powers with which they are intrusted, and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other and to unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unity and concord, in which we greatly rejoice, so may it long continue. May you enjoy every satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and Masons. Within your peaceful walls, may your children, and your children's children celebrate, with joy and gratitude, the annual recurrence of this auspicious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

Proclamation.

Instituting Officer: (Calls up Lodge.) In the name and by the authority of the Most Worshipful * Grand Master of Free and Accepted Masons of the State of Arkansas, I now declare this Lodge duly instituted and properly prepared for the transaction of such business as may lawfully come before it.

* If Grand Master Institutes the Lodge, in person, he will omit what precedes the * and insert "as."

Instituting Officer: (Addressing Master.) I now deliver to you the Dispensation empowering you and your brethren to work as a Regular Lodge. You are its custodian and must see to it that it is present at all Communications of the Lodge. You must also, as required by law, safely transmit it to the Grand Secretary just prior to the next Annual Communication of the Grand Lodge, and when this is done, Masonic work in this Lodge must cease until the Dispensation is continued by the Grand Lodge, or until the Lodge is constituted. I now deliver to you the gavel of authority; wield it, my brother, with prudence and discretion. You will now assume your station.

Constituting a Newly Chartered Lodge.

After the grant of a charter the new Lodge thus created should be constituted, and its officers installed, by the Grand Master or his Deputy or some past or present Master. The Lodge is opened on the Third Degree. The Marshal forms the officers of the new Lodge in front of the Installing Officer, whereupon the Deputy G. M. addresses the G. M. as follows:

Most Worshipful, a number of brethren, duly instructed in the mysteries of Masonry, having assembled together for some time past by virtue of a dispensation granted them for that purpose, do now desire to be regularly constituted as a lodge agreeably to the ancient usages and customs of the fraternity.

The charter is presented by the D. G. M. to the Grand Master, who examines it and, if correct, proclaims:

G. M.—The charter appears to be correct and is approved. Upon due deliberation the Grand Lodge has granted the brethren of this new Lodge a charter establishing and confirming them in the rights and privileges of a regularly constituted Lodge. We shall now proceed according to the ancient usage to constitute these brethren into a regular Lodge.

The officers of the new Lodge deliver up their jewels and badges to their Master, who presents them, with his own, to the D. G. M. and he to the G. M.

The D. G. M. then presents the Master-elect to the G. M., saying:

D. G. M.—Most Worshipful, I present to you Brother ———, whom the members of the Lodge now to be constituted have chosen for their Master.

The G. M. asks the brethren if they remain satisfied with their choice. (They bow in token of assent.)

The Master-elect then presents, severally, his Wardens and other officers, naming them and their respective offices. The G. M. asks the brethren if they remain satisfied with each and all of them. (They bow as before.)

The officers and members of the new Lodge form in front of the G. M. and the business of consecration commences.

The G. M. and grand officers form around the Lodge, all kneeling.

A piece of solemn music is performed while the Lodge is being uncovered, after which the first clause of the consecration prayer is rehearsed by the Grand Chaplain, as follows:

Great Architect of the Universe; Maker and Ruler of all worlds. Deign from Thy Celestial Temple, from the realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us at this, and at all times, Wisdom in all our doings, Strength of mind in all our difficulties, and the Beauty of harmony in all our communications. Permit us, O Thou author of life and light, great source of love and

happiness, solemnly to consecrate this Lodge to Thy honor and glory.
Amen.

Response by the Officers of the Grand Lodge:

As it was in the beginning, is now, and ever shall be, world without end.
Amen.

The Grand Officers will then rise.

Consecration.

The Deputy Grand Master will step forward and present the Vessel of Corn (wheat) to the Grand Master, who sprinkles a portion of it upon the symbol of the Lodge, saying:

May the Giver of every good and perfect gift strengthen this Lodge in all its philanthropic undertakings.

The following may then be sung:

When once of old, in Israel, Our brethren wrought with toil, Jehovah's
blessings on them fell, In showers of Corn and Wine and Oil.

In like manner, the Senior Grand Warden presents the Vessel of Wine, which is sprinkled on the Lodge by the Grand Master, saying:

May this Lodge be continually refreshed at the pure fountain of Masonic virtue.

The following may then be sung:

When then a shrine to him above They built, with worship sin to foil, On
threshold and on corner-stone They poured out Corn and Wine and Oil.

The Junior Grand Warden then presents the Vessel of Oil, which is used in the same manner, the Grand Master saying:

May the Supreme Ruler of the Universe preserve this Lodge in peace, and vouchsafe to it every blessing.

The following may then be sung:

And we have come, fraternal bands,
With joy and pride and prosperous spoil,
To honor him by votive hands,
With streams of Corn and Wine and Oil.

Each vessel after use is placed upon the table.

The Grand Master then orders the Officers of the Grand Lodge to kneel as before, when the Grand Chaplain will rehearse the remaining portion of the consecration prayer:

Grant, O Lord, our God, that those who are now about to be invested with the government of this Lodge may be endowed with wisdom to instruct their brethren in their duties. May brotherly love, relief and truth always prevail among the members of this Lodge. May this bond of union continue to strengthen the Lodges throughout the world. Bless all our brethren, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed. We affectionately commend to Thee all the members of this whole family; may they increase in grace, in the knowledge of Thee, and in love to each other. Finally, may we finish all our work here below, with Thy approbation; and then may our transition from this earthly abode be to Thy heavenly Temple above, there to enjoy light and glory, and bliss ineffable and eternal. Amen.

Response: (By the Officers of the Grand Lodge.) As it was in the beginning, is now, and ever shall be, world without end. Amen.

A short piece of solemn music is then performed, during which the Grand Officers will rise.

Dedication.

The Grand Master steps forward, and extending his hands over the emblem of the Lodge, exclaims:

To the memory of the Holy Saints John, we dedicate this Lodge. May every brother revere their character and imitate their virtues.

Response: (By the brethren.) As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Officers of the Grand Lodge will then about face, and stand, while the brethren of the new Lodge, under direction of the Grand Marshal, make a circuit in procession, single file, and salute the Grand Officers with their hands crossed upon their breasts, left over right, and heads slightly bowed while passing. Upon the completion of this ceremony, the brethren will resume position, facing inward. The Officers of the Grand Lodge will also resume original position. The Grand Master will call up, with his gavel, all present, and then proceed to

Constitute the Lodge.

Grand Master: In the name of the Most Worshipful Grand Lodge of the State of Arkansas, I now constitute and form you, my beloved brethren, into a Regular Lodge of Free and Accepted Masons. From henceforth we empower you to meet as a Regular Lodge, constituted in conformity to the rites of our institution, and the charges of our ancient and honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings.

Response by the brethren: So mote it be.

The Officers of the Grand Lodge will, under the direction of the Grand Marshal, give the Full Grand Honors. The Grand Marshal will then slowly replace the covering on the Lodge, during which a choir should chant—

"Glory be to God on High."

The Grand Marshal will then conduct the Grand Master to his chair, and instruct the officers of the Grand Lodge to resume their respective stations; and the members of the new Lodge to resume their seats. During these movements instrumental music should be performed.

Grand Master: (Calls up the assembly.) Worshipful Grand Marshal, you will make proclamation that Lodge, No., has been regularly constituted.

Grand Marshal: I am directed by the Most Worshipful Grand Master to proclaim, and I do hereby proclaim, that Lodge, No., has been regularly constituted, and duly registered as such in the Grand Lodge of Arkansas. This proclamation is made from the East, (one knock by G. M.); from the West, (one knock by the S. G. W.); from the South, (one knock by the J. G. W.); once, twice, thrice; the Craft will take due notice and govern itself accordingly. The Grand Honors are given.

Grand Master seats the brethren.

LAYING CORNER STONES.

These ceremonies are conducted only by the Grand Master in person, or by some brother acting for him, under special dispensation, assisted by the officers of the Grand Lodge, and such of the Craft as may be invited, or who may choose to attend, either as Lodges, or as individual brethren.

No corner-stone should be laid with Masonic ceremonies, except those of acknowledged public structures, or buildings which are to be used for Masonic purposes; and then only by special request of the proper authorities.

The Lodge or Lodges in the place where the building is to be erected, may invite such neighboring Lodges, and other Masonic bodies, as they may deem proper. The Chief Magistrate, and other Officers of the place, should also be invited to attend on the occasion.

At the time appointed for the ceremony, a sufficient number of brethren to act as Grand Officers are convened in a suitable place, where a Special Communication of the Grand Lodge will be opened on the Third Degree, and proper instructions given by the Grand Master; after which, the Officers of the Grand Lodge, under the direction of the Grand Marshal, will form in the following order:

Grand Tyler,
(with drawn sword.)

Master Masons.

Grand Steward,
(carrying rod.)

A Brother,
(carrying Bible, Square
and Compass, on a
cushion.)

Grand Steward,
(carrying rod.)

Grand Chaplain

Grand Secretary,
(carrying scroll, containing list of
articles to be placed under the
corner-stone.)

Grand Treasurer,
(in charge of the box^[A] to
be deposited under the
corner-stone.)

| Gr'd Steward,
(carrying rod.)

Past Gr'd Officers,^[B]
(in the order of their
rank, two abreast.)

Gr'd Steward,
(carrying rod.)

G
R
A
N
D

Principal Architect,^[C]
(carrying Square, Level and Plumb.)

Jr. Grand Warden,
(carrying vessel of oil.)

Sr. Grand Warden,
(carrying vessel of wine.)

M
A
R
S
H
A
L

Deputy Grand Master,
(carrying vessel of corn.)

Master of Oldest Lodge,
(carrying book of constitutions.)

Jr. Grand Deacon,
(carrying rod.)

Grand Master.

Sr. Grand Deacon,
(carrying rod.)

The procession thus formed will proceed to join the general procession, if any, and march to the place where the ceremony is to be performed.

^[A] This box may be carried by the Treasurer, or be sent in advance to the site of the corner-stone, as circumstances may dictate.

[\[B\]](#) In the absence of Past Grand Officers, these Stewards will support the Deputy Grand Master and Grand Warden.

[\[C\]](#) If the architect of the building is not a member of the Masonic Fraternity, the Square, Level and Plumb will be carried by a brother appointed for the purpose, who will deliver them to the architect on arriving at the corner-stone.

When a procession is composed of other than the officers of the Grand Lodge and Master Masons, it should be formed in the following order:

G	Music.
R	Military.
A	
N	Civic Societies and Organizations.
D	Chief Magistrate, Mayor or other Official Guests.
	Knights Templar Escort.
M	
A	Grand Lodge.
R	
S	
H	
A	
L	
.	

Should any Masonic body other than those above named appear, they will be assigned an appropriate place in the procession.

A triumphal arch is usually erected near the place where the ceremony is to be performed; and the corner-stone should have engraved on its face the words, "Laid by the Masonic Fraternity," with the date, the year of Masonry, the name of the Grand Master, and such other particulars as may be deemed proper.

When the head of the procession reaches the Arch, it will open to the right and left, facing inward. The Grand Master, uncovering, preceded by the

Grand Marshal and Grand Tyler, and followed by the other Grand Officers and the Chief Magistrate and civil officers of the place, will pass through the lines and ascend to the platform. As the Grand Master and others advance, the remainder of the procession will counter-march and surround the platform.

The stone should be suspended about six feet from its bed, by a machine having suitable arrangements for slowly lowering it to its place. All being in readiness—

The Grand Master will command silence and address the assembly, announcing the purposes of the occasion, etc., concluding as follows:

The teachings of Freemasonry inculcate, that in all our works, great or small, begun and finished, we should seek the aid of Almighty God. It is our first duty, then, to invoke the blessing of the great Architect of the Universe upon the work in which we are about to engage. I therefore command the utmost silence, and call upon all to unite with our Grand Chaplain in an address to the Throne of Grace.

The brethren uncover, while the Grand Chaplain delivers the following, or some other appropriate

Prayer.

Almighty God! who hath given us grace at this time, with one accord, to make our common supplication unto Thee, and dost promise, that where two or three are gathered together in Thy name, Thou wilt grant their request; fulfill now, O Lord! the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world, knowledge of Thy truth; and in the world to come, life everlasting. Amen.

Response: So mote it be.

The choir may then sing an Ode, or a piece of instrumental music may be performed.

Deposit of Memorials.

Grand Master: R. W. Brother Grand Treasurer, it has ever been the custom, on occasions like the present, to deposit within a cavity in the stone, placed in the north-east corner of the edifice, certain memorials of the period at which it was erected; so that in the lapse of ages, if the fury of the elements, or the slow but certain ravages of time, should lay bare its foundation, an enduring record may be found by succeeding generations, to bear testimony to the energy, industry and culture of our time. Has such a deposit been prepared?

Grand Treasurer: It has, Most Worshipful Grand Master, and the various articles of which it is composed are safely enclosed within the casket now before you.

Grand Master: R. W. Grand Secretary, you will read for the information of the brethren and others here assembled, a record of the contents of the casket.

Grand Secretary reads a list of the articles contained in the casket.

Grand Master: R. W. Grand Treasurer, you will now deposit the casket in the cavity beneath the corner-stone, and may the Great Architect of the Universe, in His wisdom, grant that ages on ages shall pass away ere it again be seen of men.

Grand Treasurer, assisted by the Grand Secretary, will place the casket in the cavity prepared, and report:

Most Worshipful Grand Master, your orders have been duly executed.

Presentation of Working Tools.

Principal Architect delivers the working tools to the Grand Master, who retains the Trowel, and presents the Square, Level and Plumb to the Deputy Grand Master, Senior and Junior Grand Warden, respectively, saying:

Right Worshipful Brethren, you will receive the implements of your office. With your assistance and that of the Craft, I will now proceed to lay the corner-stone of this edifice, according to the custom of our Fraternity.

Brother Grand Marshal, you will direct the Craftsmen to furnish the cement, and prepare to lower the stone.

Laying Stone.

The Grand Master will then spread a portion of the cement. The stone is then lowered slowly, during which there should be appropriate music. The Grand Master then says:

Trial of Stone.

R. W. Deputy Grand Master, what is the proper implement of your office?

D. G. Master: The Square.

G. M.: What are its moral and Masonic uses?

D. G. M.: To square our actions by the rule of virtue, and prove our work.

G. M.: Apply the implement of your office to that portion of the stone that needs to be proved, and make report.

The Square is applied to the four corners.

D. G. M.: Most Worshipful Grand Master, I find the stone to be square. The Craftsmen have done their duty.

G. M.: R. W. Senior Grand Warden, what is the proper implement of your office?

S. G. W.: The Level.

G. M.: What are its Masonic uses?

S. G. W.: Morally, it teaches Equality; and by it we prove our work.

G. M.: Apply the implement of your office to that portion of the corner-stone that needs to be proved, and make report.

Level is applied to the top surface.

S. G. W.: Most Worshipful Grand Master, I find the stone to be level. The Craftsmen have done their duty.

G. M.: R. W. Junior Warden, what is the proper implement of your office?

J. G. W.: The Plumb.

G. M.: What are its moral and Masonic uses?

J. G. W.: Morally, it teaches rectitude of conduct; and by it we prove our work.

G. M.: Apply the implement of your office to that portion of the corner-stone that needs to be proved, and make report.

The Plumb is applied to the sides of the stone.

J. G. W.: Most Worshipful Grand Master, I find the stone to be plumb. The Craftsmen have done their duty.

Grand Master (striking the stone three times with his gavel), says:

This corner-stone has been tested by the proper implements of Masonry. I find that the Craftsmen have skillfully and faithfully done their duty; and I do declare the stone to be well formed and trusty, truly laid, and correctly proved according to the rules of our Ancient Craft. May the building be conducted and completed amid the blessings of Plenty, Health and Peace.

Response by the Craft: So mote it be.

Consecration.

Grand Master: Brother Grand Marshal, you will present the elements of consecration to the proper officers.

Grand Marshal presents vessel of corn to the D. G. M.; the wine to the S. G. W.; and the oil to the J. G. W.

Deputy Grand Master advances with the corn, scattering it on the stone, and says:

I scatter this corn as an emblem of Plenty; may the blessings of bounteous Heaven be showered upon us, and upon all like patriotic and important undertakings, and inspire the hearts of the people with virtue, wisdom and gratitude.

Response by the Craft: So mote it be.

Senior Grand Warden advances with the vessel of wine, pouring it on the stone, and says:

I pour this wine as an emblem of Joy and Gladness. May the great Ruler of the Universe bless and prosper our National, State and City Governments; preserve the union of the States in harmony and brotherly love, which shall endure through all time.

Response by the Craft: So mote it be.

Junior Warden advances with the vessel of oil, pouring it on the stone, saying:

I pour this oil as an emblem of Peace; may its blessings abide with us continually; and may the Grand Master of Heaven and Earth shelter and protect the widow and orphan, and vouchsafe to them, and to the bereaved, the afflicted and sorrowing, everywhere, the enjoyment of every good and perfect gift.

Response by the Craft: So mote it be.

Grand Master, extending his hands, pronounces the following invocation:

May corn, wine and oil, and all the necessities of life, abound among men throughout the world. May the blessing of Almighty God be upon this undertaking. May He protect the workmen from every accident. May the structure here to be erected, be planned with Wisdom, supported by Strength, and adorned in Beauty, and may it be preserved to the latest ages, a monument to the energy and liberality of its founders.

Response by the Craft: So mote it be.

Proclamation.

Grand Master: (Addressing Architect.) Worthy sir (or brother), having thus, as Grand Master of Masons, laid the corner-stone of the structure, I now return to you these implements of Operative Masonry (presents Square, Level and Plumb), having full confidence in your skill and capacity to perform the important duties confided to you, to the satisfaction of those who have entrusted you with their fulfillment.

The G. M. strikes the stone three times with the gavel, and the public grand honors are given.

The Grand Master will then make report of his doings, as follows:

I have the honor to report, that in compliance with the request of the proper authorities, the corner-stone of the building to be erected on this site, has been laid successfully, with the ancient ceremonies of the Craft. The Brother Grand Marshal will therefore make the proclamation.

Grand Marshal: In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Arkansas, I now proclaim that the corner-stone of the structure to be erected, has this day been found true and trusty, and laid according to the old customs, by the Grand Master of Masons.

Closing Ode.

Oration.

Benediction.

Glory be to God on High, and on earth peace, good will toward men! O Lord, we most heartily beseech Thee with Thy favor to behold and bless this assemblage; pour down Thy mercies, like the dew that falls upon the mountains, upon Thy servants engaged in the solemn ceremonies of this day. Bless, we pray Thee, all the workmen who shall be engaged in the erection of this edifice; keep them from all forms of accidents and harm; grant them in health and prosperity to live; and finally, we hope, after this life, through Thy mercy and forgiveness to attain everlasting joy and

felicity in Thy bright mansion, in Thy holy temple, not made with hands,
eternal in the heavens. Amen.

Response: So mote it be.

After which, the Grand Lodge, with escort, returns to the place whence it
started, and is closed.

The Lodges, and other Masonic bodies, return to their respective halls.

* * *

DEDICATION OF MASONIC HALLS.

At the time appointed for the celebration of the ceremony of dedication, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room, near to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form.

The procession is then formed, under direction of the Grand Marshal, when the Grand Lodge moves to the hall to be dedicated, in the following order:

Music;
Tiler, with drawn sword;
Stewards, with white rods;
Master Masons;
Grand Secretaries;
Grand Treasurers;
A Past Master, bearing the Holy Writings, Square and Compass, supported
by two Stewards, with rods;
Two Burning Tapers, borne by two Past Masters;
Chaplain and Orator;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
The Globes;
Junior Grand Warden, carrying a silver vessel with corn;
Senior Grand Warden, carrying a silver vessel with wine;
Deputy Grand Master, carrying a golden vessel with oil;
The Lodge, Covered with white linen, carried by four Brethren;
Master of the oldest Lodge, carrying Book of Constitutions;
Grand Master, Supported by two Deacons, with rods.

When the Grand Officers arrive at the center of the Lodge room, the Grand honors are given.

The Grand Officers then repair to their respective stations.

The Lodge is placed in front of the altar, toward the East, and the gold and silver vessels and lights are placed around it.

These arrangements being completed, the following or some other appropriate Ode is sung:

Master Supreme! accept our praise; Still bless this consecrated band; Parent of light! illumine our ways, And guide us by thy sovereign hand.

May Faith, Hope, Charity, divine, Here hold their undivided reign; Friendship and Harmony combine To soothe our cares—to banish pain.

May pity dwell within each breast, Relief attend the suffering poor; Thousands by this, our Lodge, be blest, Till worth, distress'd, shall want no more.

The Master of the Lodge to which the hall to be dedicated belongs, then rises, and addresses the Grand Master as follows:

Most Worshipful: The brethren of Lodge, being animated with a desire to promote the honor and interest of the Craft, have erected a Masonic Hall, for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge; and if it should meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Architect or Brother who has had the management of the structure then addresses the Grand Master as follows:

Most Worshipful: Having been entrusted with the superintendence and management of the workmen employed in the construction of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this fabric was laid, (presenting to the Grand Master the Square, Level and Plumb), humbly hoping that the exertions

which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master replies:

Brother Architect: The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.

The Deputy Grand Master then rises, and says:

Most Worshipful: The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should be now dedicated, according to ancient form and usage.

The Lodge is then uncovered, and a procession is made around it in the following form, during which solemn music is played.

Grand Tiler, with drawn sword;
A Past Master, with light;
A Past Master, with Bible, Square and Compass, on a velvet cushion;
Two Past Masters, each with a light;
Grand Secretary and Treasurer, with emblems;
Grand Junior Warden, with vessel of corn;
Grand Senior Warden, with vessel of wine;
Deputy Grand Master, with vessel of oil;
Grand Master;
Two Stewards, with rods.

When the procession arrives at the East, it halts; the music ceases, and the Grand Chaplain makes the following

Consecration Prayer.

Almighty and ever-glorious and gracious Lord God, Creator of all things, and Governor of everything Thou hast made, mercifully look upon Thy

servants, now assembled in Thy name and in Thy presence, and bless and prosper all our works begun, continued, and ended in thee. Graciously bestow upon us Wisdom, in all our doings; Strength of mind in all our difficulties, and the Beauty of harmony and holiness in all our communications and work. Let Faith be the foundation of our Hope, and Charity the fruit of our obedience to Thy revealed will.

May all the proper work of our institution that may be done in this house be such as Thy wisdom may approve and Thy goodness prosper. And, finally, graciously be pleased, O Thou Sovereign Architect of the Universe, to bless the Craft, wheresoever dispersed, and make them true and faithful to Thee, to their neighbor, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the "valley of the shadow of death," supported by Thy rod and Thy staff, to those mansions beyond the skies where love, and peace, and joy forever reign before Thy throne. Amen.

Response: So mote it be!

All the other brethren keep their places, and assist in singing the Ode, which continues during the procession, excepting only at the intervals of dedication.

Song.

Tune—Old Hundred.

Genius of Masonry, descend, And with thee bring thy spotless train,
Constant our sacred rites attend, While we adore thy peaceful reign.

The first procession being made around the Lodge, the Grand Master having reached the East, the Grand Junior Warden presents the vessel of Corn to the G. Master, saying:

Most Worshipful: In the dedications of Masonic Halls, it has been of immemorial custom to pour corn upon the Lodge, as an emblem of

nourishment. I, therefore, present you this vessel of corn, to be employed by you according to ancient usage.

The Grand Master then, striking thrice with his mallet pours the corn upon the Lodge, saying:

In the name of the great Jehovah, to whom be all honor and glory, I do solemnly dedicate this hall to Freemasonry.

The grand honors are given.

Bring with thee Virtue, brightest maid! Bring Love, bring Truth, bring
Friendship here; While social Mirth shall lend her aid
To soothe the wrinkled brow of Care.

The second procession is then made around the Lodge, and the Grand Senior Warden presents the vessel of wine to the Grand Master, saying:

Most Worshipful: Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present you this vessel of wine, to be used on the present occasion according to ancient Masonic form.

The Grand Master then sprinkles the wine upon the Lodge, saying:

In the name of the holy Saints John, I do solemnly dedicate this hall to Virtue.

The grand honors are twice repeated.

Bring Charity! with goodness crowned, Encircled in thy heavenly robe!
Diffuse thy blessings all around, To every corner of the Globe!

The third procession is then made round the Lodge, and the Deputy Grand Master presents the vessel of oil to the Grand Master, saying:

Most Worshipful: I present you, to be used according to ancient custom, this vessel of oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

The Grand Master then sprinkles the oil upon the Lodge, saying:

In the name of the whole Fraternity, I do solemnly dedicate this hall to Universal Benevolence.

The grand honors are thrice repeated.

To Heaven's high Architect all praise, All praise, all gratitude be given, Who deigned the human soul to raise, By mystic secrets, sprung from Heaven.

The Grand Chaplain, standing before the Lodge, then makes the following

Invocation.

And may the Lord, the giver of every good and perfect gift, bless the brethren here assembled, in all their lawful undertakings, and grant to each one of them, in needful supply, the corn of nourishment, the wine of refreshment, and the oil of joy. Amen.

Response: So mote it be.

The Lodge is then covered, and the Grand Master retires to his chair.

The following or an appropriate original oration may then be delivered, and the ceremonies conclude with music:

Brethren: The ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour, but have a solemn and instructive import. Suffer me to point it out to you, and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This Hall, designed and built by Wisdom, supported by Strength, and adorned in Beauty, we are first to consecrate in the name of the great Jehovah; which teaches us, in all our works, begun and finished, to acknowledge, adore, and magnify Him. It reminds us, also, in His fear to enter the door of the Lodge, to put our trust in him while passing its trials, and to hope in Him for the reward of its labors.

Let, then, its altar be devoted to His service, and its lofty arch resound with His praise! May the eye which seeth in secret witness here the sincere and unaffected piety which withdraws from the engagements of the world

to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march round the Lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of Mosaic-work intimates to us the chequered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient Constitutions, with mystic rites we dedicate this Hall to the honor of Freemasonry.

Our best attachments are due to the Craft. In its prosperity, we find our joy; and, in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will outsound our praise.

Brethren: It is our pride that we have our names on the records of Freemasonry. May it be our high ambition that they should shed a luster on the immortal page!

The hall is also dedicated to Virtue.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lectures inculcate, with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy, and promote the cause of Charity, so we dedicate this Hall to Universal Benevolence; in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a center, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise may you fulfill the high purposes of the Masonic Institution.

How many pleasing considerations, my brethren, attend the present interview! While in almost every other association of men, political animosities, contentions, and wars interrupt the progress of Humanity and the cause of Benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness. While in many other nations our Order is viewed by politicians with suspicion, and by the ignorant with apprehension, in this country its members are too much respected, and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested; and our public celebrations attract a more general approbation of the Fraternity. Indeed, its importance, its credit, and, we trust, its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment, fitted up in a style of such elegance and convenience, does honor to Freemasonry, as well as reflects the highest credit on the respectable Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, Officers, and Members of Lodge. We commend their zeal, and hope it will meet with the most ample recompense. May their Hall be the happy resort of Piety, Virtue, and Benevolence! May it be protected from accident, and long remain a monument of their attachment to Freemasonry! May their Lodge continue to flourish; their union to strengthen; and their happiness to abound!—And when they, and we all, shall be removed from the labors of the earthly Lodge, may we be admitted to the brotherhood of the perfect, in the building of God, the Hall not made with hands, eternal in the heavens!

The Grand Lodge is again formed in procession, as at first, returns to the room where it was opened, and is closed in ample form.

MASONIC FUNERAL SERVICE

General Directions.

1. No Freemason can be buried with the formalities of the Fraternity unless it be at his own request or that of some of his family, communicated to the Master of the Lodge of which he was a member at the time of his death, foreigners or sojourners excepted; nor unless he has received the Master Mason degree; and to this rule there can be no exception.

2. Fellow Crafts or Entered Apprentices are not entitled to these obsequies, nor can they be allowed in the procession, as Masons, at a Masonic funeral.

3. The Master of the Lodge, having received notice of the death of a brother (the deceased having attained the degree of Master Mason), and of his request to be buried with the ceremonies of the Craft, fixes the day and hour for the funeral (unless previously arranged by the friends or relatives of the deceased), and issues his order to the Secretary to summon the Lodge. Members of other Lodges may be invited, but they should join with the Lodge performing the ceremonies.

4. Upon the death of a sojourner who had expressed a wish to be buried with Masonic ceremonies, the duties prescribed in Article 3 will devolve upon the Master of the Lodge within whose jurisdiction the death may have occurred, unless there be more than one Lodge in the place; and if so the funeral service will be performed by the oldest Lodge, unless otherwise mutually arranged.

5. Whenever other societies or the military unite with Masons in the burial of a Mason, the body of the deceased must be in charge of the Lodge having jurisdiction, and the services should, in all respects, be conducted as if none but Masons were present.

6. If the deceased was a Grand or Past Grand Officer the Officers of the Grand Lodge should be invited; when the Master of the Lodge having

jurisdiction will invite the Grand Officer present who has attained the highest rank to conduct the burial service.

7. The pallbearers should be Masons, and should be selected by the Master, with the approval of the family of the deceased. If the deceased was a member of a Chapter or other Masonic body, a portion of the pallbearers should be taken from these bodies severally.

8. The proper clothing to be worn at a Masonic funeral is black or dark clothes, a black necktie, white gloves, and a white apron, and a sprig of evergreen on the left breast. The Master's gavel, the Wardens' columns, the Deacons' and Stewards' rods, the Tiler's sword and the Marshal's baton, should be trimmed with black crape. The officers of the Lodge and Grand Officers should wear their official jewels.

9. As soon as the remains are placed in the coffin there should be placed upon it a plain white lambskin apron.

10. If a Past or Present Grand Master, Deputy Grand Master, or Grand Warden, should join the procession of a Lodge, proper attention must be paid to them. They take place after the Master of the Lodge. Two Deacons, with white rods, should be appointed by the Master to attend them.

11. When the head of the procession shall have arrived at the place of interment, or where the services are to be performed, the lines should be opened, and the highest officer in rank, preceded by the Marshal and Tiler, pass through, and the others follow in order.

12. Upon arriving at the entrance to the cemetery, the brethren should march in open order to the tomb or grave. If the body is to be placed in the former, the Tiler should take his place in front of the open door, and the lines be spread so as to form a circle. The coffin should be deposited within the circle, and the Stewards and Deacons should cross their rods over it. The bearers should take their places on either side—the mourners at the foot of the coffin, and the Master and other officers at the head. After the coffin has been placed in the tomb, the Stewards should cross their rods over the door and the Deacons over the Master. If the body is to be deposited in the earth, an oblong square should be formed around the grave,

the body being placed on rests over it; the Stewards should cross their rods over the foot, and the Deacons the head, and retain their places throughout the services.

13. After the clergymen shall have performed the religious services of the church, the Masonic services should begin.

14. When a number of Lodges join in a funeral procession, the position of the youngest Lodge is at the head, or right, of the procession, and the oldest at the end, or left, excepting that the Lodge of which deceased was a member walks nearest the corpse.

15. A Lodge in procession is to be strictly under the discipline of the Lodge room; therefore no brother can enter the procession or leave it without express permission from the Master, conveyed through the Marshal. The Lodge is open and not at refreshment.

Service in Lodge Room.

The brethren having assembled at the lodge room, the Lodge will be opened briefly on the Third Degree; the purpose of the communication must be stated, and remarks upon the character of the deceased may be made by the Master and brethren, when the service will commence, all the brethren standing:

Master: What man is he that liveth and shall not see death? Shall he deliver his soul from the land of the grave?

S. W.: His days are as grass; as a flower of the field so he flourisheth.

J. W.: For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

M.: Where is now our departed brother?

S. W.: He dwelleth in night; he sojourneth in darkness.

J. W.: Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

M.: When he dieth, he shall carry nothing away; his glory shall not descend after him.

S. W.: For he brought nothing into the world, and it is certain he can carry nothing out.

J. W.: The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

M.: The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

S. W.: God is our salvation; our glory and the rock of our strength; and our refuge is in God.

J. W.: He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

M.: Can we offer any precious gift acceptable in the sight of the Lord to redeem our brother?

S. W.: We are poor and needy. We are without gift or ransom.

J. W.: Be merciful unto us, O Lord, be merciful unto us; for we trust in Thee. Our hope and salvation are in Thy patience. Where else can we look for mercy?

M.: Let us endeavor to live the life of the righteous, that our last end may be like his.

S. W.: The Lord is gracious and righteous; yea, our God is merciful.

J. W.: God is our God forever and ever; He will be our guide, even unto death.

M.: Shall our brother's name and virtues be lost upon the earth forever?

Response: We will remember and cherish them in our hearts.

M.: I heard a voice from heaven, saying unto me: "Write from henceforth, Blessed are the dead who die in the Lord! Even so, saith the Spirit; for they rest from their labors."

Here the Master will take the Sacred Roll (a sheet of parchment or paper prepared for the purpose), on which have been inscribed the name, age, date of initiation or affiliation, date of death, and any matters that may be interesting to the brethren, and shall read the same aloud, and shall then say:

Almighty Father! in Thy hands we leave, with humble submission, the soul of our departed brother.

Response; Amen! So mote it be.

The Masonic funeral honors should then be given once; the brethren to respond:

The will of God is accomplished. Amen. So mote it be!

The Master should then deposit the Roll in the archives of the Lodge.

The following or some appropriate Hymn may be sung:

Ode—Air, Balerma. C. M.

Few are thy days, and full of woe, O man, of woman born! Thy doom is written, "Dust thou art, And shalt to dust return."

Behold the emblem of thy state In flowers that bloom and die; Or in the shadow's fleeting form, That mocks the gazer's eye.

Determined are the days that fly Successive o'er thy head; The number'd hour is on the wing, That lays thee with the dead.

Great God! afflict not, in Thy wrath, The short allotted span That bounds the few and weary days Of pilgrimage to man.

The Master or Chaplain will repeat the following or some other appropriate Prayer:

Almighty and Heavenly Father! infinite in wisdom, mercy and goodness, extend to us the blessings of Thy everlasting grace. Thou alone art a refuge and help in trouble and affliction. In this bereavement we look to Thee for support and consolation. Strengthen our belief that Death hath no power

over a faithful and righteous soul! Though the dust returneth to the dust as it was, the spirit returneth unto Thee. As we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor and refreshment from earthly care. May Thy peace abide within us, to keep us from all evil! Make us grateful for present benefits, and crown us with immortal life and honor. And to Thy name shall be all the glory forever. Amen.

Response: So mote it be.

A procession should then be formed, which will proceed to the church or the house of the deceased, in the following order:

Tiler, with drawn sword.

Masters of Ceremony, with white rods.

Master Masons.

Secretary and Treasurer.

M Senior and Junior Wardens.

A Past Masters.

R The Chaplain.

S
H The Three Great Lights on a cushion, covered with black cloth, carried
A by a member of the Lodge.

L The Master, supported by two Deacons, with white rods.

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When the head of the procession arrives at the entrance to the building, it should halt and open to the right and left, forming two parallel lines, when the Marshal, with the Tiler, will pass through the lines and escort the Master or Grand Officer into the house, the brethren closing in and following, thus reversing the order of procession; the brethren with heads uncovered.

Service at Church or House of Deceased.

After the religious services have been performed, the Master will take his station at the head of the coffin, the Senior Warden at his right, the Junior Warden at his left; the Deacons and Stewards, with white rods crossed, the former at the head, and the latter at the foot of the coffin, the brethren forming a circle around all, when the Masonic service will commence by the Chaplain or Master repeating the following or some other appropriate prayer, in which all the brethren will join:

(Scripture can be used here.)

Prayer.

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory forever. Amen.

Response: So mote it be.

Master: Brethren, we are called upon by the imperious mandate of the dread messenger Death, against whose free entrance within the circle of our Fraternity the barred doors and Tiler's weapon offer no impediment, to mourn the loss of one of our companions. The dead body of our beloved Brother lies in its narrow house before us, overtaken by that fate which must sooner or later overtake us all; and which no power or station, no virtue or bravery, no wealth or honor, no tears of friends or agonies of relatives can avert; teaching an impressive lesson, continually repeated, yet soon forgotten, that every one of us must ere long pass through the shadow of death, and dwell in the house of darkness.

S. Warden: In the midst of life we are in death; of whom may we seek succor but of Thee, O Lord, who for our sins art justly displeased. Thou

knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayer.

J. Warden: Lord, let me know my end, and the number of my days; that I may be certified how long I have to live.

Master: Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months is with Thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is a hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more.

S. Warden: Our life is but a span long, and the days of our pilgrimage are few and full of evil.

J. Warden: So teach us to number our days that we may apply our hearts unto wisdom.

Master: Man goeth forth to his work and to his labor until the evening of his day. The labor and work of our brother are finished. As it hath pleased Almighty God to take the soul of our departed brother, may he find mercy in the great day when all men shall be judged according to the deeds done in the body. We must walk in the light while we have light; for the darkness of death may come upon us at a time when we may not be prepared. Take heed, therefore, watch and pray; for ye know not when the time is; ye know not when the Master cometh—at even, at midnight, or in the morning. We should so regulate our lives by the line of rectitude and truth that in the evening of our days we may be found worthy to be called from labor to refreshment, and duly prepared for a translation from the terrestrial to the celestial Lodge, to join the Fraternity of the spirits of just men made perfect.

S. Warden: Behold, O Lord, we are in distress! Our hearts are turned within us; there is none to comfort us; our sky is darkened with clouds, and mourning and lamentations are heard among us.

J. Warden: Our life is a vapor that appeareth for a little while, and then vanisheth away. All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

Master—It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.

Response: So mote it be.

Ode—Air, Naomi.

Here Death his sacred seal hath set,
On bright and by-gone hours;
The dead we mourn are with us yet,
And—more than ever—ours!
Ours, by the pledge of love and faith;
By hopes of heaven on high;
By trust, triumphant over death,
In immortality.
The dead are like the stars by day,
Withdrawn from mortal eye;
Yet holding unperceived their way
Through the unclouded sky.
By them, through holy hope and love,
We feel, in hours serene,

Connected with the Lodge above,
Immortal and unseen.

The service may be concluded with the following, or some other suitable prayer:

Most Glorious God, Author of all good and Giver of all mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate, and, by drawing our attention toward Thee, the only refuge in time of need, may we be induced to so regulate our conduct here that when the awful moment shall arrive at which we must quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death, and that after our departure hence in peace and Thy favor, we may be received into Thine everlasting kingdom, and there join in union with our friends, and enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect. Amen.

Response: So mote it be.

If the remains of the deceased are to be removed to a distance, where the brethren cannot follow to perform the ceremonies at the grave, the procession will return to the Lodge room or disperse, as most convenient.

Service at Grave.

When the solemn rites of the dead are to be performed at the grave, the procession should be formed, and proceed to the place of interment in the following order:

Tiler, with drawn sword.

Masters of Ceremony, with white rods.

Musicians,
if they are Masons; otherwise they follow the Tiler.

Master Masons.

Secretary and Treasurer.

Senior and Junior Wardens.

Past Masters.

Chaplain.

The Three Great Lights
on a cushion, covered with black cloth, carried by
a member of the Lodge.

The Master, Supported by two Deacons, with white rods.

Officiating Clergy

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If the deceased was a member of a Royal Arch Chapter and a Commandery of Knights Templar, and members of those bodies should unite in the procession, clothed as such, the former will follow the Past Masters, and the latter will act as an escort or guard of honor to the corpse, outside the pallbearers, marching in the form of a triangle, the officers of the Commandery forming the base of the triangle, with the Eminent Commander in the center.

When the procession has arrived at the place of interment the members of the Lodge should form a square around the grave; when the Master, Chaplain and other officers of the acting Lodge, take their position at the head of the grave, and the mourners at the foot.

After the clergyman has performed the religious service of the Church, the Masonic service should begin.

The Chaplain rehearses the following, or some other suitable prayer:

Prayer.

Almighty and most merciful Father, we adore Thee as the God of time and eternity. As it hath pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we realize that Thine All-Seeing Eye is upon us, and be influenced by the spirit of truth and love to perfect obedience—that we may enjoy Thy divine approbation here

below. And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages. And Thine, O righteous Father, shall be the glory forever. Amen.

Response: So mote it be.

The following exhortation is then given by the Master:

The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us.

Again we are called to assemble among the habitations of the dead, to behold the "narrow house appointed for all living." Here, around us, in that peace which the world cannot give or take away, sleep the unnumbered dead. The gentle breeze fans their verdant covering, they heed it not; the sunshine and the storm pass over them, and they are not disturbed; stones and lettered monuments symbolize the affection of surviving friends, yet no sound proceeds from them, save that silent but thrilling admonition, "Seek ye the narrow path and the straight gate that lead unto eternal life."

We are again called upon to consider the uncertainty of human life, the immutable certainty of death, and the vanity of all human pursuits. Decrepitude and decay are written upon every living thing. The cradle and the coffin stand in juxtaposition to each other; and it is a melancholy truth that so soon as we begin to live, that moment we also begin to die. It is passing strange that, notwithstanding the daily mementos of mortality that cross our path—notwithstanding the funeral bells so often toll in our ears and the "mournful processions" go about our streets—we will not more seriously consider our approaching fate. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the Messenger of Death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

What, then, are all the externals of human dignity—the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty—

when Nature has paid her just debt? Fix your eyes on the last sad scene, and view life stripped of its ornaments, and exposed in its natural weakness, and you must be persuaded of the utter emptiness of these delusions. In the grave, all fallacies are detected, all ranks are leveled, all distinctions are done away. Here the scepter of the prince and the staff of the beggar are laid side by side.

Our present meeting and proceedings will have been vain and useless, if they fail to excite our serious reflections, and strengthen our resolutions of amendment.

Be then persuaded, my brethren, by this example of the uncertainty of human life, of the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity permit, prepare for that great change when the pleasures of the world be as a poison to our lips, and the happy reflections consequent upon a well-spent life afford the only consolation.

Thus shall our hopes be not frustrated, nor we be hurried unprepared into the presence of that all-wise and powerful Judge, to whom the secrets of all hearts are known. Let us resolve to maintain with sincerity the dignified character of our profession. May our Faith be evinced in a correct moral walk and deportment; may our Hope be bright as the glorious mysteries that will be revealed hereafter; and our Charity boundless as the wants of our fellow-creatures. And, having faithfully discharged the great duties which we owe to God, to our neighbor, and to ourselves, when at last it shall please the Grand Master of the Universe to summon us into His eternal presence, may the Trestle-board of our whole lives pass such inspection that it may be given unto each of us to "eat of the hidden manna," and to receive the "white stone with a new name" that will insure perpetual and unspeakable happiness at His right hand.

The Lambskin being removed from the coffin, the Master holds it up and says: W. M.: The Lambskin, or white leathern Apron, is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than Star and Garter, when worthily

worn. This emblem I now deposit in the grave of our deceased brother. [Deposits it.] By it we are reminded of that purity of life and conduct so essentially necessary to gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.

The mattock, the coffin, and the melancholy grave admonish us of our mortality, and that, sooner or later, these frail bodies must moulder in their parent dust.

The Master, holding the evergreen, continues:

This evergreen, which once marked the temporary resting-place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us, that shall survive the grave, and which shall never, never, never die. By it we are admonished that, though, like our brother whose remains lie before us, we shall soon be clothed in the habiliments of death, and deposited in the silent tomb, yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave.

The brethren then move in procession round the place of interment, and severally drop the sprig of evergreen into the grave, during which the following may be sung:

Funeral Dirge.

Hark! from the tombs a doleful sound!

Mine ears attend the cry:

"Ye living men, come view the ground

Where you must shortly lie.

"Princes! this clay must be your bed,

In spite of all your towers;

The tall, the wise, the reverend head,

Must lie as low as ours."

Great God! Is this our certain doom?
And are we still secure?
Still walking downward to the tomb,
And yet prepared no more?
Grant us the power of quick'ning grace,
To fit our souls to fly;
Then, when we drop this dying flesh,
We'll rise above the sky.

Or the following:

Pleyel's Hymn.

Solemn strikes the fun'ral chime,
Notes of our departing time;
As we journey here below
Through a pilgrimage of woe.
Mortals, now indulge a tear,
For mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave!
Here another guest we bring!
Seraphs of celestial wing,
To our funeral altar come,
Waft our friend and brother home.
Lord of all! below—above—

Fill our hearts with truth and love;
When dissolves our earthly tie
Take us to Thy Lodge on high.

After which the Masonic funeral honors are given.

The Grand Honors, practiced among Masons at funerals, whether in public or private, are given in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and while they are being given the third time, the brethren audibly pronounce the following words—when the arms are crossed on the breast: "We cherish his memory here;" when the hands are extended above the head: "We commend his spirit to God who gave it;" and when the hands are extended toward the ground: "And consign his body to the grave."

The Master then continues the ceremony:

The Great Creator, having been pleased to remove our brother from the cares and troubles of this transitory existence to a state of endless duration, thus severing another link from the fraternal chain that binds us together, may we who survive him be more strongly cemented in the ties of union and friendship; and, during the short space allotted us here, we may wisely and usefully employ our time, and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

Unto the grave we now consign his body—earth to earth; ashes to ashes; dust to dust—there to remain until the trump shall sound on the Resurrection morn. We can trustfully leave him in the hands of Him who doeth all things well, who is "glorious in holiness, fearful in praises, doing wonders."

To those of his immediate relatives and friends who are most heart-stricken at the loss we have all sustained, we have but little of this world's consolation to offer; we can only sincerely, deeply and most affectionately

sympathize with them in their afflictive bereavement; but we can say, that He who tempers the wind to the shorn lamb looks down with infinite compassion upon the widow and fatherless in the hour of their desolation; and that the Great Architect will fold the arms of His love and protection around those who put their trust in Him.

Then let us improve this solemn warning, so that, when the sheeted dead are stirring, when the great white throne is set, we shall receive from the Omniscient Judge the thrilling invitation, "Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world."

The services will close with the following or some other suitable prayer:

Prayer.

Most Glorious God, Author of all good and Giver of all mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate, and, by drawing our attention toward Thee, the only refuge in time of need, may we be induced to so regulate our conduct here that when the awful moment shall arrive at which we must quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death, and that after our departure hence in peace and Thy favor, we may be received into Thine everlasting kingdom, and there enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect. "Bless those who are bereaved by this sad providence, and make this brotherhood faithful to their solemn vows, to comfort, aid, and protect those thus left to their sacred charge."

And now, O Lord, we pray for Thy hand to lead us in all the paths our feet must tread; and when the journey of life is ended, may light from our immortal home illuminate the dark valley and shadow of death, and voices of the loved ones welcome us to that "house not made with hands, eternal in the heavens." Amen.

Response: So mote it be.

The Master then approaches the head of the grave (or the entrance to the tomb), and gently says:

Soft and safe to thee, my brother, be this earthly bed. Bright and glorious be thy rising from it. Fragrant be the acacia sprig that here shall flourish. May the earliest buds of spring unfold their beauties on this, thy resting place; and here may the sweetness of the summer's rose linger latest. Though the cold blast of autumn may lay them in the dust, and for a time destroy the loveliness of their existence, yet the destruction is not final, and in the springtime they shall surely bloom again. So, in the bright morning of the world's resurrection, thy mortal frame, now laid in the dust by the chilling blast of death, shall spring again into newness of life, and expand, in immortal beauty, in realms beyond the skies. Until then, dear brother, until then, farewell.

The Benediction will then be pronounced by the Master, or Chaplain, as follows:

The Lord bless us and keep us. The Lord make His face to shine upon us and be gracious unto us. The Lord lift up the light of His countenance, and give us peace. Amen.

Response: So mote it be.

End of Service at Grave.

In very inclement weather service at the grave can be shortened by omitting any part of the ceremony except the apron, acacia and honors.

ANOTHER SERVICE AT THE GRAVE.

At the grave the Lodge forms a circle or semicircle. The Master and other officers of the Lodge take their position at the head of the grave; the Tyler behind the Master, and the mourners at the foot. The religious burial service of the church (if there be any) should be first performed, after which the Masonic service begins:

The following passage of Scripture, from Ecclesiastes, chapter xii, verses 1-7, is read:

Chaplain: Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

Master: One by one they pass away—the brothers of our adoption, the companions of our choice. A brother whose hand we have clasped in the bonds of fraternal fellowship now lies before us in the rigid embrace of death. All that remains of one near and dear to us is passing from our sight, and we know that we shall meet him on earth no more.

We, who knew him so well in our brotherhood, feel that in his departure from among the living, something has gone out of our own lives that can never be again. Thus, as human ties are broken, the world becomes less and less, and the hope to be reunited with friends who are gone, grows more and more. Here is immediate compensation, which, while it cannot assuage our grief, may teach resignation to the inevitable doom of all things mortal.

While we stand around the open grave, in the presence of a body once, and so lately, warm with life and animate with thought, now lingering for a brief moment at the dark portal of the tomb—like a beam of holy light the belief must come, this cannot be all there is of day. Stricken human nature

cries out: There must be a dawn beyond this darkness and a never setting sun, while this short life is but a morning star.

The cycles of Time roll with the procession of seasons. Spring is bloom; summer is growth; autumn is fruition; winter is the shroud, and beneath its cold, yet kindly fold, live the germs of a new life. Spring comes again; growth matures, and fruit is eternal. This is the religion and lesson of Nature, and the universal example cannot fail in relation to man. Let us draw comfort and consolation from things visible in this sad scene, and lift our eyes to the invisible Father of all with renewed faith that we are in His Holy Hands. Besides His infinitude of worlds, we have also His word, "That He is All, and All-upholding."

We can do nothing for the dead. We can only offer respect to our brother's inanimate clay, and cherish his memory in the abiding faith that our temporary loss is his eternal gain. In this belief let us commit him with due reverence to the keeping of the All-Father, who is supreme in wisdom, infinite in love, and ordereth all things well.

(Family service to be omitted in case no relatives of the deceased are present.)

While we pay this tribute of respect and love to the memory of our late brother, let us not forget to extend our fraternal sympathy to his deeply afflicted and sorrowing family (wife, children, father, mother, brothers, sisters, as the relatives may be present): In your irreparable bereavement, and as he, for whom we are all mourners, was true to us, and faithful to the ties of our brotherhood, so shall we be true to you in the practice of the principles of Freemasonry and in tender memory of our loved and lost. He gave much of his time to us in devotion to our cause. We owe a grateful acknowledgement to you for his social companionship and service, and mingle our sorrows at parting with yours, his near and dear relations.

Master: "May we be true and faithful; and may we live and die in love!"

Response: "So mote it be."

Master: "May we profess what is good, and always act agreeably to our profession!"

Response: "So mote it be."

Master: "May the Lord bless us and prosper us, and may all our good intentions be crowned with success."

Response: "So mote it be."

The apron is taken from the coffin and handed to the Master; and while the coffin is being lowered into the grave, either of the following funeral dirges may be sung—the one used, to be selected and announced before leaving the lodge-room:

Funeral Dirge.

Air—Pleyel's Hymn.

Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below
Through a pilgrimage of woe.
Mortals, now indulge a tear,
For Mortality is here;
See how wide her trophies wave,
O'er the slumber of the grave!
Here another guest we bring;
Seraphs of celestial wing,
To our funeral altar come,
Waft our friend and brother home.
Lord of all! below—above—

Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to Thy lodge on high.

Hark, From the Tombs.

Hark, from the tombs, a doleful sound,
Mine ears attend the cry:
"Ye living men; come view the ground
Where you must shortly lie.
"Princes, this clay must be your bed,
In spite of all your towers;
The tall, the wise, the reverend head
Must lie as low as ours."
Great God! Is this our certain doom?
And are we still secure?
Still walking downward to the tomb,
And yet prepared no more?
Grant us the power of quick'ning grace,
To fit our souls to fly;
Then, when we drop this dying flesh,
We'll rise above the sky.

At the conclusion of the singing, the Master, displaying the apron, continues:

The Lambskin, or white leathern apron, is an emblem of innocence, and the badge of a Mason; more honorable than the crown of royalty, or the emblazoned insignia of princely orders, when worthily worn.

The Master drops the apron into the grave.

Our brother was worthy of its distinction, and it shall bear witness to his virtues, and our confidence in the sincerity of his profession.

W. M.: (Taking off his white glove and holding it up.) This Glove is a symbol of fidelity and is emblematic of that Masonic friendship which bound us to him whose tenement of clay now lies before us. It reminds us that while these mortal eyes shall see him not again, yet, by the practice of the tenets of our noble order and a firm faith and steadfast trust in the Supreme Architect, we hope to clasp once more his vanished hand in friendship and in love. (Deposits glove.) Those whom virtue unites, death can never separate.

The Master, displaying an evergreen sprig, continues:

The Evergreen is emblematic of our Faith in Immortality.

This green sprig is the symbol of that vital spark of our being which continues to glow more divinely when the breath leaves the body, and can never, never, never die.

The Master drops the evergreen in the grave, and the Brothers each make a similar deposit, with as little confusion as possible.

If the place is convenient, they march around the grave in a line. When all are again settled in their places, the public Grand Honors are given by three times three.

The will of God is accomplished; so mote it be. Amen.

The Master then continues:

Change is the universal law of mortality, and the theme of every page of its history. Here we view the most striking illustration of change that can be presented to mortal eyes, minds and hearts. Ties of fraternity, friendship,

love, all broken, and earthly pursuits, hopes and affections laid waste by death. Let us profit by this example of the uncertainty of the world, and resolve to live honest, pure and worshipful lives in daily preparation for the summons that will, sooner or later, surely come. It came to our brother, whose remains we have here laid away to rest eternal, and reminds us that we, too, are mortal—subject to the universal law. Our brother is dead, and cannot speak for himself. Let us defend his good name. Frailties he may have had, as what mortal man has not? To err is human, charity is Divine, and judgment is with the Almighty and All-Merciful. In this resting place of the body, virtues only are remembered, and sweet memories bloom.

All must pass through the Shadow of Death, and each one must make the dark journey without the companionship of earthly friend. Let us all hasten to secure the passport of an upright life, to the glories of a better land. Unto the grave we have resigned the body of our brother.

The Master scatters a handful of earth in the grave.

Earth to earth; dust to dust (the S. W. scatters dirt in the grave); ashes to ashes (the J. W. scatters dirt in the grave); there to remain until the dawn of that resplendent day, when again, the morning stars shall sing together, and all the sons of God shall shout for joy.

Prayer by the Chaplain.

Chaplain: Almighty and eternal God, in whom we live and move, and have our being—and before whom all men must appear, in the judgment day to give an account of their deeds in life, we, who are daily exposed to the flying shafts of death, and now surround the grave of our fallen brother, most earnestly beseech Thee to impress deeply on our minds the solemnities of this day, as well as the lamentable occurrence that has occasioned them. Here may we be forcibly reminded that in the midst of life we are in death, and that whatever elevation of character we may have obtained, however upright and square the course we have pursued, yet shortly we must all submit as victims of its destroying power, and endure the humbling level of the tomb, until the last loud trump shall sound the summons of our resurrection from mortality and corruption.

May we have Thy divine assistance, O merciful God, to redeem our mis-spent time; and in the discharge of our important duties Thou has assigned us, in the erection of our moral edifice, may we have wisdom from on high to direct us, strength commensurate with our task to support us, and the beauty of holiness to adorn and render all our performances acceptable in Thy sight. And when our work is done, and our bodies mingle with the mother earth, may our souls, disengaged from their cumbrous dust, flourish and bloom in eternal day; and enjoy that rest which Thou hast prepared for all good and faithful servants, in that spiritual house not made with hands, eternal in the heavens, through the great Redeemer. Amen.

So mote it be. Amen.

Fill grave.

W. M.: Soft and safe, my brother, be this thy earthly bed. Bright and glorious be thy rising from it. In the glorious morning of the resurrection may thy body spring again into newness of life, to live forever in the home of the blest. Until then, dear brother, farewell.

Benediction.

Chaplain: The Lord bless us and keep us. The Lord make his face to shine upon us and be gracious unto us. The Lord lift up the light of his countenance and give us peace. Amen.

RITUAL FOR A LODGE OF SORROW.

The following Ritual for a Lodge of Sorrow is recommended for use in the Lodges. While necessarily of a funeral character, it differs essentially from the burial service. In the latter case, we are in the actual presence of the departed, and engaged in the last rites of affection and respect for one who has been our companion in life, and whose mortal remains we are about to consign to their last resting-place. The Lodge of Sorrow, on the contrary, is intended to celebrate the memory of our departed brethren; and

while we thus recall to our recollection their virtues, and temper anew our resolutions so to live, that, when we shall have passed the silent portals, our memories may be cherished with grateful remembrance, we learn to look upon death from a more elevated point of view; to see in it the wise and necessary transition from the trials and imperfections of this world, to the perfect life for which our transient journey here has been the school and the preparation. Vocal and instrumental music are indispensable to the proper effect of the ceremony. The brethren should wear dark clothing, and white gloves and aprons. There is no necessity for any attempt at secrecy in the ceremonies of Sorrow Lodges. They may be held in churches or public halls, or in the presence of friends at the Lodge room, with benefit to all concerned.

Preparation of the Hall.

I. The Lodge room should be appropriately draped in black, and the several stations covered with the same emblem of mourning.

II. On the Master's pedestal is a skull and lighted taper.

III. In the center of the room is placed the catafalque, which consists of a rectangular platform, about six feet long by four feet wide, on which are two smaller platforms, so that three steps are represented. On the third one should be an elevation of convenient height, on which is placed an urn. The platform should be draped in black, and a canopy of black drapery may be raised over the urn and platform.

IV. At each corner of the platform will be placed a candlestick, bearing a lighted taper, and near it, facing the East, will be seated a brother, provided with an extinguisher, to be used at the proper time.

V. During the first part of the ceremonies the lights in the room should burn dimly.

VI. Arrangements should be made to enable the light to be increased to brilliancy at the appropriate point in the ceremony.

VII. On the catafalque will be laid a pair of white gloves, a lambskin apron, and if the deceased brother had been an officer, the appropriate insignia of his office.

VIII. Where the Lodge is held in memory of several brethren, shields bearing their names are placed around the catafalque.

Opening the Lodge.

The several officers being in their places, and the brethren seated, the Worshipful Master will call up the Lodge and say:

W. M.: Brother Senior Warden, for what purpose are we assembled?

S. W.: To honor the memory of those brethren whom death hath taken from us; to contemplate our own approaching dissolution; and, by the remembrance of immortality, to raise our souls above the considerations of this transitory existence.

W. M.: Brother Junior Warden, what sentiments should inspire the souls of Masons on occasions like the present?

J. W.: Calm sorrow for the absence of our brethren who have gone before us; earnest solicitude for our own eternal welfare, and a firm faith and reliance upon the wisdom and goodness of the Great Architect of the Universe.

W. M.: Brethren, commending these sentiments to your earnest consideration, and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.

The Chaplain, or Worshipful Master, will then offer the following, or some other suitable

Prayer:

Grand Architect of the Universe, in whose holy sight centuries are but as days; to whose omniscience the past and the future are but as one eternal present; look down upon Thy children, who still wander among the

delusions of time—who still tremble with dread of dissolution, and shudder at the mysteries of the future; look down, we beseech Thee, from Thy glorious and eternal day into the dark night of our error and presumption, and suffer a ray of Thy divine light to penetrate into our hearts, that in them may awaken and bloom the certainty of life, reliance upon Thy promises, and assurance of a place at Thy right hand. Amen.

Response: So mote it be!

The following, or some other appropriate Ode may here be sung:

Ode.

Tune—Bradford, C. M.

O brother, thou art gone to rest; We will not weep for thee; For thou art
nowhere, oft on earth, Thy spirit longed to be.

O brother, thou art gone to rest; Thy toils and cares are o'er; And sorrow,
pain, and suffering now Shall ne'er distress thee more.

O brother, thou art gone to rest, And this shall be our prayer: That, when we
reach our journey's end, Thy glory we shall share.

The Worshipful Master (taking the skull in his hand) will then say:

Brethren: In the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the silent land.

Behold this emblem of mortality, once the abode of a spirit like our own; beneath this mouldering canopy once shone the bright and busy eye; within this hollow cavern once played the ready, swift, and tuneful tongue; and now, sightless and mute, it is eloquent only in the lessons it teaches us.

Think of those brethren, who, but a few days since, were among us in all the pride and power of life; bring to your minds the remembrance of their wisdom, their strength, and their beauty; and then reflect that "to this complexion have they come at last;" think of yourselves, thus will you be when the lamp of your brief existence has burned out. Think how soon

death, for you, will be a reality. Man's life is like a flower, which blooms today, and tomorrow is faded, cast aside, and trodden under foot. The most of us, my brethren, are fast approaching, or have already passed the meridian of life; our sun is setting in the West; and oh! how much more swift is the passage of our declining years than when we started upon the journey, and believed—as the young are too apt to believe—that the roseate hues of the rising sun of our existence were always to be continued. When we look back upon the happy days of our childhood, when the dawning intellect first began to exercise its powers of thought, it seems as but yesterday, and that, by a simple effort of the will, we could put aside our manhood, and seek again the loving caresses of a mother, or be happy in the possession of a bauble; and could we now realize the idea that our last hour had come, our whole earthly life would seem but as the space of time from yesterday until today. Centuries upon centuries have rolled away behind us; before us stretches out an eternity of years to come; and on the narrow boundary between the past and the present flickers the puny taper we term our life. When we came into the world, we knew naught of what had been before us; but, as we grew up to manhood, we learned of the past; we saw the flowers bloom as they had bloomed for centuries; we beheld the orbs of day and night pursuing their endless course among the stars, as they had pursued it from the birth of light; we learned what men had thought, and said, and done, from the beginning of the world to our day; but only through the eye of faith can we behold what is to come hereafter, and only through a firm reliance upon the Divine promises can we satisfy the yearnings of an immortal soul. The cradle speaks to us of remembrance—the coffin, of hope, of a blessed trust in a never-ending existence beyond the gloomy portals of the tomb.

Let these reflections convince us how vain are all the wranglings and bitterness engendered by the collisions of the world; how little in dignity above the puny wranglings of ants over a morsel of food, or for the possession of a square inch of soil.

What shall survive us? Not, let us hope, the petty strifes and bickerings, the jealousies and heart-burnings, the small triumphs and mean advantages we have gained, but rather the noble thoughts, the words of truth, the works

of mercy and justice, that ennoble and light up the existence of every honest man, however humble, and live for good when his body, like this remnant of mortality, is mouldering in its parent dust.

Let the proud and the vain consider how soon the gaps are filled that are made in society by those who die around them; and how soon time heals the wounds that death inflicts upon the loving heart; and from this let them learn humility, and that they are but drops in the great ocean of humanity.

And when God sends his angel to us with the scroll of death, let us look upon it as an act of mercy, to prevent many sins and many calamities of a longer life; and lay down our heads softly and go to sleep, without wrangling like froward children. For this at least man gets by death, that his calamities are not immortal. To bear grief honorably and temperately, and to die willingly and nobly, are the duties of a good man and true Mason.

Ode.

Tune—Naomi. C. M.

When those we love are snatched away, By Death's relentless hand, Our hearts the mournful tribute pay, That friendship must demand.

While pity prompts the rising sigh, With awful power imprest; May this dread truth, "I too must die," Sink deep in every breast.

Let this vain world allure no more; Behold the opening tomb! It bids us use the present hour; Tomorrow death may come.

The voice of this instructive scene May every heart obey; Nor be the faithful warning vain Which calls to watch and pray.

At its conclusion the Chaplain will read the following passages:

Lo, He goeth by me and I see Him not. He passeth on also, but I perceive Him not. Behold He taketh away, who can hinder Him?

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months

are with Thee: Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.

My days are passed, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, thou art my father. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust.

My bone cleaveth to my skin and to my flesh. Oh, that my words were now written; Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another.

For Thou cast me into the deep, in the midst of the seas; and Thy floods compassed me about; all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight; yet will I look again toward Thy holy temple. The waters compassed me about, even to the soul, the depth closed me round about, the weeds were wrapt about my head.

I said, in the cutting off of my days I shall go to the gates of the grave! I am deprived of the residue of my years; I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more with the inhabitants of the world. Behold, for peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise Thee, death cannot celebrate Thee; the living, the living, he shall praise Thee as I do this day.

Are not my days few? Cease, then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death. A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

An interval of profound silence will be observed. The general lights of the hall, if there be convenience, will be turned low, and the four brethren will extinguish the tapers near which they are placed.

Prayer by the Chaplain.

Our Father Who art in heaven, it hath pleased Thee to take from among us those who were our brethren. Let time, as it heals the wounds thus inflicted upon our hearts and on the hearts of those who were near and dear to them, not erase the salutary lessons engraved there; but let those lessons, always continuing distinct and legible, make us and them wiser and better. And whatever distress or trouble may hereafter come upon us, may we ever be consoled by the reflection that Thy wisdom and Thy love are equally infinite, and that our sorrows are not the visitations of Thy wrath, but the result of the great law of harmony by which everything is being conducted to a good and perfect issue in the fullness of Thy time. Let the loss of our brethren increase our affection for those who are yet spared to us, and make us more punctual in the performance of the duties that friendship, love and honor demand. When it comes to us also to die, may a firm and abiding trust in Thy mercy dispel the gloom and dread of dissolution. Be with us now, and sanctify the solemnities of this occasion to our hearts, that we may serve Thee in spirit and understanding. And to Thy name shall be ascribed the praise forever. Amen.

Response: So mote it be!

The Wardens, Deacons and Stewards, will now approach the East and form a procession, thus:

Two Stewards, with rods.
Two Wardens.
The Worshipful Master, supported by the Deacons, with rods.

This procession will move once around the catafalque to slow and solemn music. On arriving at the East, the procession will halt and open to the right and left. The Junior Warden will then advance to the catafalque, and, placing upon it a bunch of white flowers, will say:

Junior Warden: In memory of our departed brethren I deposit these white flowers, emblematical of that pure life to which they have been called, and reminding us that as these children of an hour will droop and fade away, so, too, shall we soon follow those who have gone before us, and inciting us so to fill the brief span of our existence that we may leave to our survivors a sweet savor of remembrance.

The Junior Warden will now return to his place, and an interval of profound silence will be observed. The procession will again be formed, and move as before, to the sound of slow music, twice around the catafalque. They will open as before, and the Senior Warden approaching the catafalque will place upon it a wreath of white flowers, and say:

Senior Warden: As the sun sets in the West, to close the day and herald the approach of night, so, one by one we lay us down in the darkness of the tomb to wait in its calm repose for the time when the heavens shall pass away as a scroll, and man, standing in the presence of the Infinite, shall realize the true end of his pilgrimage here below. Let these flowers be to us the symbol of remembrance of all the virtues of our brethren who have preceded us to the silent land, the token of that fraternal alliance which binds us while on earth and which we hope will finally unite us in heaven.

The Senior Warden returns to his place, and an interval of profound silence will be observed. The procession will again be formed, and move three times around the catafalque to slow and solemn music, as before. Arrived in the East, the Worshipful Master will advance and place upon the Urn a wreath of evergreen, and say:

Worshipful Master: It is appointed unto all men once to die, and after death cometh the resurrection. The dust shall return to the earth and the spirit unto God who gave it. In the grave all men are equal; the good deeds, the lofty thoughts, the heroic sacrifices alone survive and bear fruit in the lives of those who strive to emulate them.

While, therefore, nature will have its way, and our tears will fall upon the graves of our brethren, let us be reminded by the evergreen symbol of our faith in immortal life that the dead are but sleeping, and be comforted by the reflection that their memories will not be forgotten; that they will still be loved by those who are soon to follow them; that in our archives their names are written, and that in our hearts there is still a place for them. And so, trusting in the infinite love and tender mercy of Him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting, and where with them we shall enjoy eternal rest.

The Worshipful Master will return to his place, and a period of silence will obtain. The Chaplain will now be conducted to the altar, where he will read:

But some man will say: How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bear grain; it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body.

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so

it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

As the Chaplain pronounces the concluding words, "O grave, where is thy victory?" the lights in the hall will be raised to brilliancy, the four brethren seated around the catafalque will relight the tapers, while a strain of triumphant music will be played.

The Chaplain will return to his place in the East, and the following, or some other appropriate Ode, will be sung to music of a more cheerful character:

Ode.—Tune, Cary.

One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer home today
Than I ever have been before.
Nearer my Father's house,

Where the many mansions be;
Nearer the great white throne;
Nearer the crystal sea.
Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross;
Nearer gaining the crown.
But lying darkly between,
Winding down through the night,
Is the deep and unknown stream,
That leads at last to the light.
Father, perfect my trust!
Strengthen the might of my faith;
Let me feel as I would when I stand
On the rock of the shore of death.
Feel as I would when my feet
Are slipping over the brink;
For it may be, I am nearer home—
Nearer now than I think.

The Orator will then pronounce the Eulogium.

Then follows the following, or some other appropriate Ode:

Ode.—Tune: Old Hundred. L. M.

Once more, O Lord, let grateful praise

From ev'ry heart to Thee ascend;
Thou art the guardian of our days,
Our first, our best and changeless friend.
Hear now our parting hymn of praise,
And bind our hearts in love divine;
Oh, may we walk in wisdom's ways,
And ever feel that we are Thine.

Closing.

Worshipful Master: Brother Senior Warden, our recollection of our departed friends has been refreshed, and we may now ask ourselves, were they just and perfect Masons, worthy men, unwearied toilers in the vineyard, and possessed of so many virtues as to overcome their faults and shortcomings? Answer these questions, as Masons should answer.

Senior Warden: Man judgeth not of man. He Whose infinite and tender mercy passeth all comprehension, Whose goodness endureth forever, has called our brethren hence. Let Him judge.

In ancient Egypt no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment before a grave tribunal.

Princes and peasants came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of their lives, and threw the penetrating light of truth on all their actions. If it were adjudged that the dead man had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture. But Masonry has no such tribunal to sit in judgment upon her dead; with her, the good that her sons have done lives after them; and the evil is interred with their bones. She does require, however, that whatever is said concerning them shall be the truth; and should it ever

happen that of a Mason, who dies, nothing good can be truthfully said, she will mournfully and pityingly bury him out of her sight in silence.

Worshipful Master: Brethren, let us profit by the admonitions of this solemn occasion, lay to heart the truths to which we have listened, and resolve so to walk that when we lay us down to the last sleep it may be the privilege of the brethren to strew white flowers upon our graves and keep our memories as a pleasant remembrance.

Brother Senior Warden: Announce to the brethren that our labors are now concluded, and that it is my pleasure that this Lodge of Sorrow be closed.

Senior Warden: Brother Junior Warden, the labors of this Lodge of Sorrow being ended, it is the pleasure of the Worshipful Master that it be now closed. Make due announcement to the brethren, and invite them to assist.

Junior Warden [calling up the Lodge]. Brethren, the labors of this Lodge of Sorrow being ended, it is the pleasure of the Worshipful Master that it be now closed.

W. M.: Let us unite with our Chaplain in an invocation to the Throne of Grace.

* * *

W. M.: This Lodge of Sorrow is now closed.

Transcriber's Notes

The Table of Contents in the original book does not correspond directly with the heading chapters.

The following have been retained as they appear in the original publication:

1. alternative spelling for Tiler and Tyler;
2. hyphenation in corner-stone/corner stone, ever-green/evergreen, north-east/northeast and to-morrow/tomorrow;

3. punctuation in the order of the Special Communication of the Grand Lodge;
4. irregular indentation of verse on pages 63 and 149; and
5. * * * within the text, and on a line of its own, * * *

Changes have been made as follows:

- Page 2 Election and Installation *changed to*
Election and [Installation](#).
Laying Corner Stone *changed to*
Laying [Corner-Stone](#).
- Page 7 alone valuable a *changed to*
alone valuable [and](#)
- Page 8 vade mecum.' *changed to*
['vade](#) mecum.'
- Page 10 offend When we go astray, *changed to*
[offend](#). When we go astray,
- Page 11 with hands, eternal i *changed to*
with hands, eternal [in the](#)
- Page 12 Brother S. W., how *changed to*
["Brother](#) S. W., how
- Page 13 selfish and ungodly *changed to*
selfish and [ungodly](#).
- Page 24 eavesdroppers, asscending *changed to*
eavesdroppers, [ascending](#)
- Page 29 north of the eliptic *changed to*
north of the [elliptic](#)
- Page 36 hich he is afterwards *changed to*
[which](#) he is afterwards
- Page 47 the Doric Ionic *changed to*
the [Doric](#), Ionic
seven sabbatical years *changed to*
seven [sabbatical](#) years
expressions to be intellgible *changed to*

- expressions to be [intelligible](#)
- Page 48 and gentle tremulo *changed to*
and gentle [tremolo](#)
- Page 51 to pass the inner door? *changed to*
to pass the inner [door!](#)
- Page 52 to your care. *changed to*
to your [care."](#)
- Page 63 dissolves our eathly *changed to*
dissolves our [earthly](#)
- Page 64 degree of Master Msaon *changed to*
degree of Master [Mason](#)
- Page 65 approaching danger *changed to*
approaching [danger.](#)
- Page 69 darkness to Pharoah *changed to*
darkness to [Pharaoh](#)
- Page 73 problems and theorims *changed to*
problems and [theorems](#)
- Page 82 a lodge For *changed to*
a lodge [for](#)
- Page 83 necessary to eligibilty *changed to*
necessary to [eligibility](#)
- Page 87 with the Constituions *changed to*
with the [Constitutions](#)
- Page 96 calls * * *
calls [* * *.](#)
- Page 110 S. G. W.) from the South *changed to*
[S. G. W.\); from](#) the South
- Page 112 Past G'rd Officers *changed to*
Past [Gr'd](#) Officers
- Page 119 the folowing invocation
the [following](#) invocation
- Page 122 Deacons, with rods; _changed to
Deacons, with [rods.](#)

Page 125 bless the Craft, whersoever *changed to*
bless the Craft, [wheresoever](#)
employed by you acording *changed to*
employed by you [according](#)

Page 138 Master repeating the folowing *changed to*
Master repeating the [following](#)
Try name *changed to*
[Thy](#) name

Page 140 from the terrestrial *changed to*
from the [terrestrial](#)

Page 143 follow the Tiler *changed to*
follow the [Tiler.](#)

Page 149 Princes! this clay *changed to*
["Princes!](#) this clay

Page 175 terresrtial is another *changed to*
[terrestrial](#) is another